A LIFE AND A LIVING

HARRY THOMAS STOCK

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A life and a living

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GUIDES TO CHRISTIAN LEADERSHIP

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HARRY THOMAS STOCK

THE ABINGDON PRESS
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STOCK
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EDITOR'S INTRODUCTION

A SHORT time ago a friend of mine inquired at a library for a book entitled, *How to Choose the Right Vocation.* When he gave this title, the librarian smiled, not unkindly, and said, "Young man, you are fortunate these days if you can find any vocation that will choose you!" This is typical of an attitude which has prevailed during the past few years. On every hand we have heard that there is no hope for young people. The fact remains, however, that the vast majority of human beings are engaged in some kind of useful work. Many of them are still exercising a measure of choice in the work which they do.

The author of this book has pointed out that during the period of adolescence three major decisions need to be made, namely, the choice of a vocation; the determination of the type, amount, and cost of formal education; and the development of a companionship which may lead to marriage. Upon these decisions depend in a large measure the success and happiness of these young people in the years of life which lie ahead of them.

It is one of the tragedies of life that so many people are working in vocations for which they are not particularly well suited and from which they do not derive the personal satisfactions and character values which are their due. Perhaps in any complex civilization it is an impossible ideal that everyone should work in the vocation for which he is best suited and in which he can be happiest. This, however, should not keep us from continuing to pursue

this ideal and seek to realize it for the largest possible number.

Herein lies one of the great opportunities of the church. If religion makes a contribution to the quality of life, its contribution should certainly be made at the point of the useful work to which the individual will devote the best hours of his life. Much is being done in vocational counseling in some of the better secondary schools and colleges, but this will never replace the contribution which the Church may make through introducing religious idealism into vocational choices.

In recent years leaders of the Church have given much thought and attention to social ideals. One strategy of approach is that of direct attack on the unwholesome elements in our social order with a view to introducing a larger measure of Christian idealism. Another approach is that of vocational counseling through which an increasing number of men and women may undertake their lifework with these ideals thoroughly embodied in their Christian convictions and expressed in their Christian living. It is with this latter aspect of the problem that this book deals.

The opportunity for vocational counseling comes to all those who touch the life of young people in the Church. This includes the pastor, teachers of young people, leaders of young people's societies, directors of recreation, and others. Vocational counseling is not a science which can be practiced by a specialist who meets young people on these grounds only. It is, rather, a part of the everyday leadership which is given young people by those whom the Church has placed in positions of leadership, with

now and then a particular and special thought being given to vocational decisions.

In this book the author devotes his major attention to the underlying considerations which should guide young people in their lifework decisions with minor emphasis on the types of vocations and methods by which the vocational counselor may work. What else could he do in a time when the social scene is undergoing such major changes? Moreover, he will probably do more for leaders of young people in their efforts at vocational counseling by giving these fundamental principles than by attempting to give them a bag of tricks to be applied at the appropriate moment.

The author, Harry Thomas Stock, is secretary of the Department of Young People and Student Life of the Congregational Education Society. His professional duties bring him every year in contact with thousands of college men and women and hundreds of church young people's groups as well as the leaders of these young people. He has embodied in this book the accumulated experience of many years in guiding young people in their vocational decisions.

PAUL H. VIETH.

I

LIFE'S GREAT DECISIONS

ADOLESCENCE is a period of significant decisions. Young people seldom have the experience and perspective needed for these important tests. Aware of this handicap, parents have tried to protect them by thrusting adult judgments upon them. Parental interference has always been resented but never more generally and defiantly than at present.

The "new parent" goes to the other extreme. Burdened with business responsibilities or entangled in the social whirl, he is tragically oblivious of the inner conflicts which his children experience. Or, remembering mistakes of parents of the last generation, he is determined that his son and daughter shall stand on their own feet. They must be free—free to succeed and free to fail. The results of this "hands-off" policy are as disastrous as those of the old paternalism.

Many seemingly cocksure youth are sure of little except that their confusion must be hidden from the world. Parents are particularly inept in understanding this bewilderment and in dealing with it when they do recognize it. What fathers and mothers do not suspect, wise counselors at school and in the churches may often detect. When an atmosphere of friendly frankness pervades the class session or the young people's meeting, the pent-up perplexities of youth come close to the surface. The Church can meet a great need by providing intelligent and tact-

ful leaders through whose comradeship young people may be helped in making wise choices. Those who serve in such positions of leadership must frequently remind themselves of the crucial part that they may play in the character development of their young friends.

A Basic Choice and Major Decisions

Most adolescents are called upon to consider three major decisions: the choice of a vocation, the determination of the type and amount and quality of formal education, and the development of a companionship which may lead to marriage. These decisions are closely related to each other. Basic to them, and underlying all choices made in later life, is a still more fundamental matter which we shall call the *basic decision.* The problem may be indicated by a series of questions: Why am I here? What is the purpose of life? What shall be my controlling ambition? What motive should dominate me in all of my relationships? To what, or to whom do I give my central loyalty? What is the philosophy by which I approve or reject the alternatives presented by each new day?

Young people, of course, do not formulate these questions in just these words. The flighty thoughtless ones go merrily on without much introspection. The earnest ones are greatly troubled by doubts, failures, fears, and uncertainty. It is part of the task of the home, the school and the Church to awaken concern about the basic choice which is gradually and inevitably being made, and to help young people to choose in the light of knowledge and social purpose. If a young man determines to be Christian in

all of his relationships, this basic resolution will, of necessity, influence his vocational decision.

When a boy has made up his mind to be a lawyer, he has just begun an endless series of vocational decisions. Immediately he must select a law school. Graduated, he may be invited to associate himself with some well-known firm of attorneys. Will he get ahead faster by accepting? And is his chief ambition to get ahead? Are these attorneys loyal to the highest code of ethics, or are they servants of the more respectable stratum of the underworld? What types of cases does the young lawyer propose to accept? Will he enter politics at the risk of having his good name besmirched and of sacrificing a more lucrative private practice? Elected as prosecuting attorney, is his first concern to win a re-election and then to climb toward the governorship, or is his sole interest to see justice done during his term of office? The answer to these specific tests depends upon how he has determined the basic question, "What is my life for?" And unless he has answered that aright as a young man, and has fortified his decision during succeeding years, he is in danger of serving no other god than mammon or fame.

The vocational decision is itself the result of a multitude of lesser choices, many so casual as to seem insignificant. John has been considering the ministry, but he works in a drugstore during a summer vacation, and there he stays. Jim has been greatly interested in agriculture, but a girl who has a passing fancy for him expresses her dislike for farm life, and so he goes to a school of business administration and becomes a bond salesman. Frank has been a spirited protagonist of every good cause in

the Epworth League; work is hard to get and he does not want to be idle; he goes to a Citizens' Military Training Camp, and now his eyes are turned toward West Point. Much of the church worker's influence is best exerted with reference to such seemingly trivial matters, an influence expressed in friendly conversation as well as in the group sessions on Sunday. He must serve his young people as individuals.

Not only are the three major decisions of adolescence the result of a continuing accumulation of experience and of a countless number of lesser choices, but the basic choice of a life purpose is also a development. Yet, there comes a time when a definite answer is made. Frank may not know it, but when he set his heart upon West Point he abjured his earlier desire to be a crusader for the cause of Jesus. He failed and so did those adults who were his counselors. Had that dream of being a crusading disciple of Jesus been more than a dream, had it become a compelling ambition and then a fixed purpose, the army would have had no lure for him.

At this point, by way of summary, it may be well to orient ourselves as Christian leaders.

(1) The basic and major decisions of young people are daily being determined by the totality of their life at home, at school, at play, at work and in the church.

(2) Every normal wide-awake adolescent undergoes an inner siege: the call of the highest, the pull of the lowest, the appeal of the practical.

(3) He will succumb to his environment, or he will ultimately defy it either by rising above it or by sinking to a lower level. The result will depend upon how much spiritual resource he possesses and

upon the wisdom and sincerity with which adult Christians influence his thinking.

(4) There comes a day when the die is cast, often unknown either to the young person or his friends. All of the counselor's efforts must be so directed that this vocational decision (as well as others) is the consistent culmination of a Christian way of living.

(5) The adult counselor will avoid, equally, over-insistence and underemphasis. If he reveals Christ in his own life and possesses a discerning wisdom, he may well be trusted to become an effective instrument of God in influencing both the basic and major decisions of thoughtful youth.

Loyalty to the Christian Way

The church leader who advises young people with reference to vocational choice should do so as a Christian. The decision is to be a Christian one. Vocation is only one phase of Christian living. All of Christian living is an attempt to translate the principles of Jesus into action. Whether Bill is to be an engineer or a merchant is an important question, but the primary consideration is, "Are you ready to be guided, in all areas of your life, by the gospel of Jesus?" Unless Christian counselors within the Church make this their point of departure, Bill is likely not to face the question at all. And the millions of Bills, consequently, cannot be expected to make much progress toward building a Christian civilization.

Too long adult Christians have been "practical" in their religion. Paradoxically, they have thereby not made their religion practical. They have said, in effect, that Christianity is a good thing, but you

must take it with a grain of salt. Certain areas of this workaday life of ours must be reserved—into these, our religion must not penetrate. Our son must be a success. That seems more important than that he shall be Christian. In spite of beautiful ideals, we must admit (we say) that we live in a bread-and-butter world, and such children as ours deserve some cake and wine in addition. And so we have made our Christianity secondary—if that—when we have laid plans for the younger generation.

It is time that the approach should be reversed. There must be no reserved areas in our lives. Loyalty to the way of Jesus comes first. Decisions are to be made in the light of that loyalty. The idea of success is to be determined in terms of that allegiance. This is a radical reversal of our present practice. But can anyone who looks at business and politics and the law deny that a complete change is needed? Church leaders should dare these young people to be Christian. Many of them will take that dare if they discover an intelligent sincerity in the lives of the challengers.

The Life Situations of Youth—Intermediates

We take young people where we find them. We may have a clear idea of what a consecutive program would be like in an "average" situation, but we need to adapt it to the requirements of the persons with whom we deal. They are individuals, unlike each other, and yet more alike than different. Some come from Christian homes, others do not. Some are clear thinkers, others are wizards with their hands. One can think of a dozen points of uniqueness that differentiate these youth. The plan of personal guidance

must be fashioned with these individual characteristics in mind.

There are, however, certain situations common to young people in the several stages of their development. It is possible to make some generalizations both regarding their needs and the ways in which they may be met.

The intermediates (junior high-school age) are much given to imaginative dreaming, the projecting of themselves into the future. Their ambitions have been awakened through literature, the movies, and the radio. The movies help them to mature before their time; thirteen-year-olds of today are not what thirteen-year-olds were thirty years ago. Criminal gangs flourish at this young age. "Activity groups," like the Scouts, find an eager response. Hobbies, already developed, set youthful minds toward vocational choices. In the better schools their eyes are turned out upon a world of confusion and conflict; there is often a stirring of idealism concerning civic and national responsibilities. If the Church will supplement this wholesome influence of the school, it may counteract much of the damage done by the movies, crass cartoons and "comics," adventure stories over the radio, and the cheap romantic "pulp magazines" which stare from every newsstand and occupy the leisure hours of many mothers and fathers in the home.

The Church must help to shape the dreams of intermediates. It is indeed unfortunate if we ignore or smile at these boys who picture themselves as gang leaders, political bosses, or captains of a ruthless industry when they might become crusading prophets of a new order. Does it matter to us that the girl

who listens to the radio as she translates her Latin has visions of balls over which she will preside or of electric signs which print her name in three-foot letters, when her life might be devoted to a friendly ministry to some of the victims of our cruel civilization? The church leader cannot prevent these early adolescents from seeing erotic movies, but he can influence their tastes and he can help to awaken community sentiment so that the worst films may be kept out of the theatres. He cannot censor their reading, but he can introduce them to biographies of scientists and missionaries and social pioneers, and he can seek a co-operation with home, school, and library which will stimulate a desire for better books and magazines.

How shall he help to determine the dreams that they dream, the visions that they see? He can be careful in the selection of stories used in worship programs. He can choose for courses of study, or use as supplemental material, biographies of those whose lives are worth remembering and accounts of contemporary achievements. He can provide opportunities for contacts with people who today are pioneering on the social frontiers. He can engage them in projects of sharing and service so that they may know that there are higher satisfactions than the thrills of a gay and purposeless life.

This is the age at which many churches seek definite decisions for Christ which are registered by "joining the church." How unfortunate it is if this becomes a perfunctory bit of ritual! Does being a Christian mean anything unique? The pastor and counselor have a rare opportunity of discussing, with those who are to take this step, what such a decision

means both for the immediate future and in the dedication of later life.

Many junior high schools require at least a tentative vocational decision when pupils enroll. The choice of courses depends upon what they expect to be, upon the type of higher education which they hope to pursue. This is unfortunate. The twelve- or thirteen-year-old is not equipped to make an intelligent choice. The Church cannot usurp the prerogatives of parents, even if fathers and mothers advise their children foolishly. But again, by the process of friendly discussion in class and club, the church leader will interpret Christian ideals and give definite vocational counsel. Parents and school-teachers may join in conference, under church auspices, to consider the major issues of occupational choice. Pastors may show a friendly interest in the boys and girls and may tactfully engage parents in conversation about their future. This is pastoral calling with a purpose. And it produces greater results than we usually know. How tragic it is that the policy of the schools and the indifference of parents often combine to thwart the highest development of young people! Bookkeeping seems easier than Latin, so the boy takes a "business course" when he ought to be studying literature and science and history.

The High-School Age

Seniors (high-school age) share many of the experiences of intermediates. They are changing rapidly. They face more definitely the major decisions of life, and the final choices are often made before they are eighteen. Their physiological development fills

them with strange desires, a new sense of power, and sometimes with fear. They know they are no longer children. They make more decisions of their own; some are intoxicated with the experience of this new freedom. They are torn between the urge for self-expression and the need for self-control. They seldom cherish the same hopes that filled their minds three years earlier. Some of them are disillusioned, their dreams have evaporated. A vast amount of cynicism exists among them, due to the hard realities of our social life and to the blatant voices which appeal to youth—appeals more emotional than intelligent. Some of them, still believing in the higher purposes which they earlier accepted, feel themselves unworthy of the mission to which they would devote themselves. If they fail so miserably in their daily living, how can they ever succeed in the larger areas of life—so reason those who have a "conviction of sin." Others catch their first glimpse of the City of God, and have their altruistic impulses stirred deeply for the first time. Doubts fill their thoughts: concerning their own abilities, the value of a long period of education, the validity of the ideals which have been held before them. It is a time of anxious indecision, although they are actually making important decisions.

They are greatly influenced by adults: a skeptical young high-school teacher, a smart-aleck person slightly older than they are, a radio voice, an employer who waters down his religion, a convincing preacher, an adult counselor whose sterling character speaks for itself. They are seldom alone, and when they are, conflicting currents trouble their minds. They may read poetry or science or philosophy or

political news or romantic stories, and they tend (more gullibly than they know) to incarnate what they read. The dominant attitude of the crowd enslaves them; they are in danger of losing their individuality.

Some have difficulty at school. They trail far behind the best minds. They have never learned the art of study. Their appetites for literary pursuits may be permanently dulled. The lure of athletics and the emphasis upon social prestige may relegate studies to the fringe of their time. Many, who once gave promise of intellectual achievement, are changed persons. They are doing inferior work because they do not want to be considered "sissies," "prunes," or "greasy grinds." The other type is also developing, the youth who is just discovering himself. He is conscious that he possesses qualities of leadership. The hazy daydreams of early adolescence take clearer shape. How he longs to get through school so that he can get into "real life"! Habits of thoroughness or of laziness, of awareness or of indifference, of honesty or deception are being permanently formed.

Some of them are employed at their first jobs. For the first time, they have money which is truly their own. If they find satisfaction in their present occupations, they are probably making their initial specific vocational choice. Their philosophy of life is colored by the kind of relationships they have with their employers and their fellow employees. Are they beginning to worship the god of gold? Are they accepting the idea that "each man for himself" is the only practical rule of life? Are they beginning to take sides in the industrial conflict? They are in danger of concluding that religion and business can't

mix, and that you must live! Many of our Communists had their schooling under unscrupulous employers. Their hatred of injustice has a background of suffering endured in their first jobs.

Parents are growing more worried. They do not look complacently upon ways that are radically different from those of a generation ago. They fear that their sons and daughters are not going to turn out as they had planned. The chasm between the older and younger members of the family widens. Jane may accept her mother's proposals with more inner protest than she expresses. Ruth openly rebels. Alice may know deep in her heart that her mother is right, but she does not like to have it "rubbed in." Occasionally these difficulties come to the ear of the church leader. He must know that they exist, take them for granted, and not dwell too much on them unless the young people want to talk them through. But what shall he advise? If he disagrees with Sally, he dare not be precipitate or dogmatic in the presentation of his point of view; he will, rather, help her to come to it through her own process of reasoning. If he disagrees with the mother, he will not presume to speak as one having authority over Sally. But he must be Christian. He must also be wise in his method.

Youth's attitude toward Jesus and religion is changing. Unfortunately, boys and girls have usually been taught much that is untrue. They are, therefore, likely to scrap both the false and the true. They need to discover Jesus anew. The other-worldliness of Jesus must make way for the "reproduceable experiences" of his life. These boys and girls must realize that within his mind there were fought

battles similar to their own. They must see how the forces of ecclesiastical and political obscurantism sought to still and then to crush him. He did not compromise. "My meat is to do the will of him that sent me, and to accomplish his work" (John 4. 34). When they understand these facts, and see that he emerged as the Great Victor, they will have a new appreciation of what he means for present-day youth. The power of God which supported Jesus is sufficient for every emergency of our day. It gives strength in the face of defeat.

The young people's society has a new lease on life because high-school students are discussing all kinds of problems more frankly and intelligently than ever before. If real information is sought, and if the way of Jesus is clearly interpreted to them, this generation of young people may indeed become the salt of the earth. But facts must be provided, and the purpose of Jesus must be clearly interpreted. Otherwise, our free discussion process will merely confirm their prejudices and will help them to justify, by a pseudo-intelligent procedure, the lower impulses of their hearts. Discussions may just as easily convince young people of error as of truth. The leader must make sure that reliable sources of information are studiously investigated.

What, then, is the opportunity of the Church with high-school youth? It can build a church-school program in which teacher and class will wrestle with the specific immediate problems of success and vocation and education. It can purchase the very best printed materials so that there may be depth and Christian purpose in the discussions of league or society. It can work out a plan by which reliable personal

counsel may be given to each young person during his high-school years. It can make the young people's league or society more than an organization—the "group spirit" may become so real that every type of experience and problem may be helpfully shared. It can choose wisely those young people who go, each summer, to camps, institutes, and conferences which are held under Christian auspices where all that has been done during a church year may reach its climax. And it can incorporate in its program the most valuable contributions which these delegates bring back.

College Students

The college student is still a young person although many of his experiences and interests are those of adults. He looks forward to a job in the near future and to an early marriage, even though he may not have decided the vocational question or found the object of his heart's desire. A great many students are in college simply because their parents can afford to send them, or because it is considered the "thing to do." The universities carry a great load of dead weight: young men and women who have no yearning for culture, who consider everything else more important than the accumulation of knowledge and the mastery of the art of thinking. But there are thousands who pay a heavy price for their education. They work long hours to keep body and soul together. They are deeply in earnest. The church worker faces an intensification of most of the problems that exist among high-school students, with the added fact that the college itself is a self-sufficient community of which the Church is not a part. The

pastor or adult counselor is pretty much of an outsider.

These young people are very busy, both by necessity and choice. Those who are ambitious to secure the maximum values from these precious years have no time for anything that seems of secondary importance. Those who have no thirst for knowledge take on numerous "extras," and although they regard the Church as belonging in this category, they can well do without it (they think), just as they neglect their studies as much as possible. Even faithful church attendants, during high-school years, are tempted to take a four-year vacation. If they ally themselves with any religious body, it will probably be the campus Christian Association. Still, loyalty to religious observances lingers. There are large numbers of students at the worship services of all denominations.

Sermons cannot often deal directly with the question of vocational choice, but they can fortify the purposes of these youth who are in the midst of an intellectual and social hurricane. Speaking out of an understanding of their problems, the preacher may invite personal conferences which may have decisive importance. Young people's evening groups are still popular; in fact, their usefulness has increased as they have begun to look realistically at personal and social needs. Few attend church-school classes; there is a feeling that they have passed beyond Sunday-school days. But there are notable exceptions, and when the leader is as competent as the members of the university faculty, he may serve this small minority in a most intimate way.

A surprisingly large number of juniors and seniors

have their vocational decision still to make. Some are drifters, who have seldom exercised foresight. Some have wrestled with the matter for years but are unable to reach a sure decision. Many minds have been changed during the college process: they now feel themselves unsuited to the vocation of their first choice, they are unwilling to make the sacrifices involved, the influence of some faculty member or the life in a fraternity house has dampened their idealistic enthusiasm. The economic crisis may have given them a different outlook. If the religious leader has an opportunity to talk with them, he must show an understanding of the social situation which accounts for much of this uncertainty. He may need to consult with faculty members concerning the habits and abilities of the people in question. He must speak frankly and intelligently, for he is talking with persons who are about to embark upon one of life's most serious ventures. Above all, he must hold up the challenge of the distinctly Christian way of life.

The Employed

Many of the employed who have finished school are still vocationally unsettled. Hal may be earning a fair salary, but he has no great interest in his work. "Must I spend my years at this kind of dull routine?" he asks himself. If he is going to make a change, is this the time to do it? But what appeals to him more? What chance is there of starting anew with an income sufficient for his needs?

Many vocational choices are accidental, not well considered. Miriam took the first position which was open to her. She looks ahead five years. She sees

herself just where she is now: little increase in salary, no stimulation to mental growth, no significant contribution to human progress. It is a dead-end street upon which she has entered.

Bess has a good position. She can grow, she can forge ahead. But her ideals are constantly compromised. Can she be loyal both to her employer and to her God? Should she take some less remunerative position, should she try to "bore from within" in the hope of changing the firm's policies, or should she recognize that we live in a bread-and-butter world and that we must accept things as we find them?

Kenneth is "jerking sodas" at the corner restaurant. He is of the studious type; he has no time or strength to keep his intellectual interest alive while he is at his present work. He is a speaker of potential power. He possesses a vision of human brotherhood and has a high sense of social obligation. He ought to go to college. The ministry needs persons of his type.

Some young people bring their problems to the pastor or adult counselor. But many do not. He needs to take the initiative with those who ought to be shaken out of their complacency. Someone—pastor or adult counselor—should urge Kenneth to go to college. In doing so, this friend may court the displeasure of parents who cannot afford the expenses of a higher education. Such an adviser should consult with college deans, and with full information in his possession, should talk the matter over with the parents also. Many a public leader owes the position of power that he now occupies to a persistent pastor of his youth.

Some of these older young people teach in the

church school. Too few of them are in any of the regular organizations of the church. One possibility is that of organizing informal "interest groups" that meet in homes or in the church, either on Sunday or on a weeknight, throughout an entire year or on a short-term schedule. For example, a dozen young people, uncertain of their future, might meet six or eight times to consider "The Worker and His Job, Today and Tomorrow."

The Unemployed

The financial crisis which burst upon America in 1929 called attention to the serious problem of unemployment. This was not a passing incident; it is a condition which will continue in some form long after "prosperity" returns unless we construct some more rational social order than now appears upon the horizon. There are not enough jobs to go around. There is widespread insecurity among all types of workers. The future of individuals, no matter how capable they may be, is at the mercy of a clumsy economic system. Church leaders have a double obligation: that of assisting the present victims of this machine age, and that of building a new society in which future generations of young people will have a chance to express themselves through creative work. At this point it is only necessary to include these unemployed in the list of those who need the vocational counsel of church workers. Certain specific phases of the task are discussed in more detail in Chapter III.

Some Guiding Principles

In what has been written thus far the problems

have been more apparent than the solutions. But certain principles of procedure have been emphasized. These may be summarized as follows:

(1) The church worker must understand the decisions which young people are called upon to make. His task is that of helping them to decide intelligently and in the light of a Christian purpose.

(2) The chief factor in such a process is the leader or counselor himself. He can do little unless he succeeds in establishing a positive but noninterfering type of friendship.

(3) Every person's problem is distinctly his own. Any wise counsel must be preceded by an understanding of the individual—his background, his habits, his capacities, the social groups which influence him.

(4) There is no one best way of approaching young people. The method of indirection is best for some—dropping a well-planned parenthetical suggestion in a class session. Group discussion of specific problems may be most effective. A quiet talk on a hike sometimes breaks down the barriers. In many cases it is best to send the young people, about whom there is greatest concern, to specialized conferences or institutes.

(5) It is unwise to try to rush the process. Many failures are due to the fact that we act without adequate thought, that we speak without having diagnosed the case and without sound information to present. Moreover, no adult must attempt to make the decision for the young person. He dare not try to bludgeon the youthful mind.

(6) The basic decision is the primary consideration. A life is more than a living. The matter of

motives is uniquely the field of religion. If we fail here, no matter how wisely we may advise regarding specific vocations, we have lost our greatest opportunity.

(7) We must be both idealistic and realistic. We must keep our faith that Christian ideals will work. But they must be applied in a real world. People must live. In our present society money is a necessity. Christian ideals, then, must be interpreted with reference to the hard realities of a competitive, ruthless social order.

(8) The Christian leader must be definite. Vocations are to be studied, one by one. The decision which the young man is called upon to make concerns a specific type of job, and the leader should help him to get a true understanding of a variety of vocations.

(9) The Christian leader's work is not done when he has conducted a discussion or finished an interview. He is, above all, a friend of this young person. He will move heaven and earth to help his young friend. He may have contacts with other adults which will enable this boy to see himself through college or to try his hand at a task for which he seems fitted. If he does not have such natural contacts, he will try to make them.

II

THE CHRISTIAN WAY OF LIFE

RELIGION is not something added to the periphery of a life. It is the central element or it is not religion. It is the unifying factor which gives high purpose to all that one desires or does. It is that which binds the whole of life together—thoughts, feelings and physical energies—in the service of God. For the Christian, religion is complete loyalty to Jesus and his way of living.

Is it possible, then, to find anyone who is truly Christian? The search would be as disappointing as that of Diogenes, who sought for an honest man. No one succeeds completely in being Christian. But there are rare souls who make a conscientious attempt to follow Jesus. And it is this effort that counts. Jesus showed great sympathy for sinners. He understood the causes of their error. But he made it abundantly clear that the Christian must be completely committed to the kingdom of God. There may be much faltering and detouring, but one's purpose must become single and one's earnest effort must be to walk in "the way."

We have never produced a generation of consistent Christians. It is because religion has been an adornment or an appendage, rather than a motivating power, that our so-called Christian civilization is in such a sorry plight. If any considerable proportion of Christians would make their daily decisions in the light of the gospel of Jesus, we should have a

revival in the Church and a revolution in society—the only kind of revolution that solves more problems than it creates. The diluted Christianity of present-day America will never save either persons or society.

Adults must challenge young people—in words supported by deeds—to "take Jesus in earnest." This means a complete reversal of current standards and practices, which are clearly a denial of the kingdom of God. Who can square the materialistic idea of success with the ideals of Jesus? What is there in common between the mad scramble for fame and power and the service motive of the Prophet of Nazareth? Can one honestly ask God's blessing on Sunday when his whole week is organized on the basis of violent competition which takes its toll in human personality? We all share the sin of the present social order. We cannot escape from it. But we can protest against the evil. We can, in matters largely personal, adopt ways of living which renounce the materialism and cruelty of modern society. We can associate ourselves with others in an organized effort to apply the principles of Jesus to vocational life. When we do that, our challenge to youth will carry weight. For, certainly as we advise them regarding their future, it must be our purpose to call upon them to build a *Christian* world. That is the ultimate objective of a Christian's vocation.

The Scientific Attitude

Our appeal to youth in the past has been too emotional. We called upon young people to "accept Christ," and too often took it for granted that this ended the matter, that right decisions would nat-

urally follow. This was a delusion. Acceptance of Christ is still necessary, but it must mean more than it has heretofore. Today we must meet the scientific temper with a scientific procedure. The scientific equivalent of the old appeal is a dare to "try the way of Jesus" or to "experiment with the method of Jesus." "Acceptance" is evidenced both by a definite decision and by a continuous application of the Christian message.

First, there is a recognized human need—that of providing young men or women with the opportunity to live an abundant life. The thoughtless seek it in momentary thrills, in selfish pursuits. There is a mass of evidence to prove that those who devote themselves to this kind of life grow more disappointed and unhappy with the years. A little observation will demonstrate the truth of this. It is hardly necessary to argue it. The first requirement for anyone who would pursue a scientific method is to become aware of the need for a more satisfying type of life than most people now experience.

Second, one must diagnose the causes of our present unhappiness and assess the reasonableness of proposed cures. Will he not find that our misery is due to selfishness and to stupidity? What characters fail the most abjectly? Are they not those who follow the downward drift, too lazy or weak to pull against the stream, or who devote themselves most completely to a crass selfishness? Selfishness ruins character. Greed corrupts society. Is there any other possible choice than that of trying a way which is the direct opposite of these character-destroying processes?

Third, there is the proposal of one who has dem-

onstrated how selfishness may be combated by brotherliness. He insisted that a man's life consists not in what he may accumulate, that one truly lives to the extent that he gives himself in intelligent unselfish service. It is a reasonable proposal. Though Jesus failed, from the point of view of his contemporaries, he seems today to be the only one who has succeeded. Even those who do not follow him—from Napoleon to Bernard Shaw—make such an admission. To many it will seem to be just a hypothesis, not yet widely tried. But it is the kind of hypothesis that deserves experimentation. If this younger generation really wants to find a cure for the cancers of modern life, is it ready to proceed, as a scientist would, with this proposal of Jesus—a proposal which he himself demonstrated to be effective?

The Response of Youth

But will young people rise to such a challenge? Many will not, some will. At any rate, this is the ideal to which the Christian leader must summon them. We may presume that young people related to the Church have some interest in Christianity. But we cannot take it for granted that they have thought of their lifework primarily in terms of Christian duty. It is the adult's task to lead them in an exploration of the meaning of vocation from a distinctly Christian point of view.

We shall find large numbers of young people, even within the Church, who are ambitious to be wealthy, powerful, famous, comfortable. They think of success in terms of personal power or riches. They do not expect to trample over others, but they are convinced that everyone must look out for himself.

They have been told that the fit survive, climb to the top; and they are going to prove their fitness. Can we show them that this kind of ambition is responsible for most of our man-made misery? The newspapers, any week, will give telling illustrations of the catastrophes which result from such egocentric living. Here is a state treasurer, honored and respected, whose "borrowing" from the public funds is at last discovered. Here is the banker-suicide who could not retrieve the losses which he had caused his neighbors. Here is the captain of industry who insists upon an increase of salary at the same time that he is cutting the niggardly wages of his employees. The love of money inevitably leads to injustice, to the warping of personal character. One cannot be Christian and follow the selfish motive. No matter how great the material success of a man may be, he has failed in character if he has made wealth or fame his goal, for wealth or fame vigorously sought after is almost certainly purchased at the expense of others.

There are, among these youth, those who are skeptical or cynical. "They have seen the crooked prosper, and the virtuous suffer." They doubt whether there is any justice in the world. "The Lord helps those who help themselves"—"might makes right"—"if you don't look out for yourself, nobody else will." For such, no short-time study of vocations alone will suffice. There must be a long period of foundation work which will enable them to attain a Christian perspective. Such a program would include a study of our idea of God, the meaning of the universe, codes of ethics, the Sermon on the Mount, great characters of the past and present

whose lives have convincing worth, the social problems of our time. Vocation, after all, must be seen in relation to our total social experience.

Perhaps most of our youth follow what may be thought of as a traditional and respectable type of morality. The grandfather, in Ruth Suckow's *The Folks* expresses it in these words: "Take to yourself a good wife, and don't drink, nor smoke nor gamble your money at cards, and work hard at whatever your work is, then you'll get along, my boy."[1] This emphasis upon the Puritan virtues is worth reviving, but it must be apparent that there are primary virtues which the Puritans sometimes overlooked. Is it wrong to gamble at a roulette wheel but right to gamble with other people's money on the stock exchange? Is it wrong to become a liquor addict, but right to be intoxicated with the desire to lord it over a thousand men who are compelled to accept your labor terms because of fear of losing their jobs? Is it wrong to shirk at your job, but right to dream of the time when others will be making large profits for you while they themselves receive only a slight part of those profits for their hard labor? Is it enough to work hard at whatever your job may be, or are there certain occupations which are so inherently unchristian that you dare not choose them? Young people must be led to conceive of their future work in terms of a morality which is social, which includes other virtues besides thrift and honesty. Justice to every one touched by our job, sharing profits equitably with all who help to create them, work

[1] From *The Folks*, p. 140, by Ruth Suckow. Copyright, 1934, and reprinted by permission of the publishers, Farrar & Rinehart, Inc.

which furthers the highest interests of society instead of yielding the largest financial rewards—these are phases of a truly Christian morality.

Can we change the point of view of the egoists, the cynics, and the traditional moralists so that it will become essentially Christian? We cannot say. But we must try. Our whole religious education process fails if we do not make some progress in this central area. There are young people in our churches—particularly among those who have gone to our summer conferences—who are making the higher choice, and are planning definite ways by which their noblest ideals may become effective through their vocations.

Dominating Motives

What, then, are the motives which guide this thoughtful minority of Christian youth? We find at least four expressions of their idealism.

The first is often voiced in song—"to be the best that I can be." Beside this high purpose, how unchristian the old songs seem: "Will there be any stars in my crown?"; "That will be glory for me." The latter breathe the selfish interest, an extension of the "getting" spirit into the future life. When young men start out upon life, and upon vocational careers, with the purpose of developing their powers to their maximum in the service of God instead of using their abilities to enrich themselves, we may have confidence that labor problems and political skullduggery will be somewhat minimized in the future. Not "What can I get out of life?" but "What can I contribute to life?" is the question which some young people are thoughtfully asking.

Others look less in upon themselves and more out

upon the world. An older hymn expresses, in part, their intention, "To serve the present age, my calling to fulfill." This line does not quite adequately describe their purpose, for they are thinking concretely of "building a new world." They are to be the architects and carpenters of a social order in which the profit motive plays a less determinative rôle. Some adults scoff at them or denounce them. "Get your head down out of the clouds," or, "You talk like a red radical," is the comment which hard-headed Christians often make. But these are youth who have caught something of the spirit of Amos and Jesus and James. Unless this generation of Christians will follow these ideals to their logical conclusions in industry, politics, and the professions, we shall not soon have the peace about which we sing at Christmas time.

Others have committed themselves to the discovery and the doing of the "will of God." This is an emphasis of the Oxford groups, but it is not confined to them. They are earnest in trying to discover from the Bible, through prayer and meditation, and in intelligent discussion just what God would have them be and just what his plans for the world are. There is something of the first-century commitment among them. This, of course, is not enough. Twentieth-century realism and intelligence are also needed if they are to be more than zealots. But this emphasis upon the recognition of God as the guiding influence in the life of a Christian is essential, and all of our religious education process should be an attempt to help them to understand God's will for their lives.

Some people find their first approach to God

through Jesus. There are those who have committed themselves in youth to "the will and way of Jesus." There is the boy who declined a good job in his senior year at college because he believed he could not be true to his Master if he served liquor. There is the girl who rejected a bid to a sorority because she could not square snobbery toward the Jews with the attitudes of Jesus. Can anyone doubt that such consecration is necessary if we are to produce a generation of adults who mean to make religion more than a formality?

A Philosophy of Vocation

The vocational decision, it should be repeated, is a major choice which rests upon a prior basic choice. This is: "What is to be the purpose of my life? To whom, or to what, do I give my life's loyalty?" Before one tries to determine the answer regarding a lifework, he must give clear thought to these two questions:

First, what is it I want my life to be like? Ten, twenty, thirty years from now what should I be—in inner quality of character, in influence in the community, in usefulness in my vocation?

Second, what kind of world do I want to help build? Am I going to be satisfied with the present inequalities of opportunity, am I ready to intensify the cruelties and injustices of the social order, or am I eager to help fashion a new society which corresponds to the dreams of Jesus?

If the answer to these two queries is that the young Christian aspires to be truly Christian in his personal life and in his social endeavors, he will immediately renounce some vocations as being irreconcilable with

his life's ambition. He may then recognize others as being media through which he can fulfill his Christian mission.

There will, however, be some who are unable to follow the course that they would choose. There is, for example, the girl who has a stenographic position. She has been denied the opportunity of a college education. There are causes to which she would like to give herself if only she had the training which she thinks a prerequisite. Is she to be forever frustrated? Is her life to be stultified? Is not this the answer?—The matter of first importance is to devote oneself to the highest calling. Many are fortunate enough to be able to pursue this purpose through their vocation. They are, as one such said, "doing what I want to do, and getting paid for it too." Many others must make such a cause the main interest of their free time; they serve their high calling through their avocations. The job for which they are being paid is a means of providing food and clothing; in their free hours they devote themselves to the object of their high desire. Moreover, stenography is no mean occupation. It is a significant and necessary contribution to human progress.

If such a girl has longed to work with children, she has a rare opportunity to do so as a leader in the church. If she is interested in prison reform, she will find abundant chance even if she works in a business office. She can render service of primary value through her avocation. Without such avocational devotion on the part of laymen and laywomen the Church's program can never be accomplished. Lay leadership is its outstanding need.

Dr. Robert L. Calhoun, in his *God and the Com-*

mon Life,[2] suggests that a Christian concept of vocation might be described as follows:

First, "a vocation must be regarded . . . as *a systematic and persistent doing of needful work.*"

Second, one's lifework must be *"an absorbing, inclusive, and purposeful putting forth and development of an individual's constituent powers."* It must keep a person constantly in the process of self-development. In the case of the stenographer, both her vocation and avocation might do this; they would supplement each other.

Third, a vocation "should be a *willing contributive share in the world's work and the common life.*" This is more than doing needed work. It is work which helps toward the realization of the kingdom of God. In some cases the contribution toward this great social goal may seem slight. But what a great chance the teacher has to mold the ideals of youth! The person who waits on customers in a dry-goods store, by her manner of conversation and her discriminating advice to customers, may often renew the fading faith in human nature and can help to put business on a *service* basis. But this emphasis of Doctor Calhoun's makes it clear that when it is possible for a person to select between alternatives, he must choose that vocation which promises to make the greater contribution to human welfare.

At the outset, and throughout one's whole life, the worker must have the far-off possibilities of his task in mind. "While steadily refusing to look for a kingdom of heaven on earth, past, present, or to come, in which men would be gods and life one

[2] Pages 54-59, 71f. Reprinted by permission of Charles Scribner's Sons, publishers.

grand sweet song, it steadily hopes for a time when more men can be more fully men, through conscious participation in a meaningful common life, freed from some of the crippling drudgeries and irrational fears that have hampered our race in the past and still are heavy upon us. Its hope is not mainly in human nobility nor in human intelligence; seeing that both, for all their promise, are as yet at least far too sporadic and fragile to carry the fate of mankind, and, moreover, that both are themselves grounded in a world order vastly more ancient and inclusive than they. Rather, its hope is first of all in what that world-order may portend: that order which with silent condemnation and promise calls mankind back, again and again, from the bogs of unbridled competitive war to the road of contributive work."

The Christian, then, recognizes that God has a plan for the world. He makes himself available to God, to be used in the slow process of bringing this plan to pass. He trains and disciplines himself so that he may become more effective with each succeeding year. If he be a farmer, his vocation is more than farming; it includes every separate and organized effort to set the business of farming in a cooperative relationship to the other industries of the nation. If he works in a mill, his vocation is more than his eight hours at the machine; it includes the attempt to make the organized labor movement a wise means not only of securing justice to his fellow employees but of aiding in the fashioning of a new industrial order based upon fairness to management, labor and the consumer. If he be an employer, his vocation is more than that of producing a maximum of good materials; it includes the effort to break

down the master-serf relationship and to substitute therefor a co-operative industrial society.

Principles to Guide the Counselor

It should be clear by now that Christian vocational guidance is more than advice with reference to a life-work. It is the larger task of interpreting Christianity itself, of helping to lay the foundations of a life, and of assisting the young person to find the best way of expressing his religion both in his vocation and his avocations. Again, it may be well to summarize certain phases of the adult's responsibility.

(1) He will understand human nature, both in the large and in its individual manifestations. John is a product both of his ancestry and of his environment. If he is cynical, he alone is not to blame. His cynicism must be met with patience, a contagious faith, and a skillful readiness to discover and develop a more satisfying attitude toward the world.

(2) He will be conscious of the thoroughly unchristian character of the social order in which the young person is required to make his choice and to follow his ideals. Youth must be warned both against compromise and against an unrealistic faith that complete success can be achieved. If he is true, as Jesus was, he may expect that his success will be increasingly apparent in the long years after he has finished his work, but that he will face many discouraging defeats as he witnesses for the God to whom he has given his loyalty.

(3) He will need to steep himself in the Gospels. If he is to interpret Jesus truly, he must know more about the basic attitudes and insights of Jesus than most Christians do.

(4) He will soon find that, if he is to go on a quest with these young people in the hope of finding ways of translating Christian ideals into personal and social action, he must avail himself continuously of every opportunity of understanding more about the complexities of the social problems of our time and the intricacies of human nature. He must read widely.

(5) He will understand the double nature of Christianity: that it must be a leaven, constantly active within the soul of the individual; that it must be intelligently efficient in transforming all of the institutions of society so that it is more easily possible for all persons to become all that they ought to be.

(6) He will conceive of a vocation as more than the labor of successive days, at the machine or desk. It will be thought of as including all related activities whereby the sum total of vocational efforts may contribute to the making of a Christian world.

(7) He will understand the importance of Christian avocations, both as a means of expressing the religion of persons who are sidetracked from their desired vocational interests, and as a most powerful means of contributing to the New Age (the kingdom of God).

(8) He will be aware that he teaches through his conduct even more than he does in words. This may involve some radical readjustment of his own living, so that the sincerity of his life may be apparent to the youth who share with him in the discussion process.

III

A NEW DAY—NEW PROBLEMS

During the difficult "depression years" we were awakened to a few of the serious problems which future generations must face. Unfortunately, many still take a Pollyana attitude, insisting that America is a place of unlimited opportunity, that we merely need to keep our faith in God or in the ingenuity of the American people. We do not assume such a nonchalant pose when there is a serious epidemic. We face the facts and use the best scientific resources available. The industrial crisis will not pass with the return of a superficial prosperity. We had better face the fact that this so-called "transition era" will be long in duration, that it will entail widespread economic distress.

We live in a mechanical age. Already single machines displace scores of men. The inventions of the future will but accentuate the labor problem. We know that millions will be permanently unemployed unless new types of vocations are discovered, labor is shared by a shortening of hours, or the working span of life is reduced by a system of old-age pensions.

Even those who are employed suffer under a sense of insecurity. A government official estimates that not more than ten per cent of our population have reason to feel reasonably secure in their jobs or certain of a steady income. The situation is not greatly different whether one be a farmer, a craftsman, a

"white-collar" employee, or a member of a profession. It is impossible to guarantee anyone a continuing job, free from hardship. Nor, perhaps, should such an absolute guaranty be demanded.

The last few years have seen students graduated from high schools, colleges, professional and technical institutions by the thousands, with no openings for them. Some of them lack the skill or character to succeed in a highly competitive world. But multitudes of worthy young people have been balked in their early years. Others have taken jobs which seemed mere stop-gaps, but which have turned out to be the best positions they will ever have.

With exports seriously curtailed (and permanently so, it appears) what room is there for expansion on farm or in factory? With many more teachers and physicians than can be supported by our present system, dare we advise young people to look confidently into the future? Surely, unless some basic reorganization of our common life is attempted, which will give greater stability in the field of labor, the young people of today and tomorrow come into a most unfriendly world. And there are no new frontiers to which they may migrate to eke out an existence.

A Planned Society?

It is not part of our present purpose to suggest what may be a wise reordering of our social system. But it must be regarded as a phase of our Christian duty to work for such improvement as will provide both a life and a living for all the families of the future.

We should not be content to go back to the "good

old days" which were never good for a large proportion of our population. Moreover, we cannot go back. Science and machines have made that impossible. Unless we find some sane means of planning the future of the nation, in the interests of all, we shall have a more violent competition for jobs than we have ever known, with wholesale tragedy.

In counseling young people we must emphasize the fact that they are in a period of basic transition, that they may be required to endure the hardships of pioneers. But if, with a view beyond their own immediate welfare, they will co-operate in the work of social rebuilding, they will have made a contribution beyond that of most generations. And we adults must understand the necessity which faces us, and must be ready to divest ourselves of our love for old ways (just as we have come to delight in the new gifts which inventors have given us), so that together we may bring order and stability out of chaos and insecurity.

The New Problems of Youth

Professor George D. Small, of the State Teachers' College at Pittsburg, Kansas, has pointed out several of the problems which are new.[1] Two of them we shall cite.

The first he calls the "danger of mediocrity." Normal young people would rather work at almost anything than be idle. For one thing, they hope to be married, and drifting is, therefore, out of the question. They take whatever jobs are open, and they are to be highly commended for doing so. It is much better that the mind and hand shall be occupied

[1] *Epworth Herald,* June 1, 1935.

even if the work is tiring, the pay small, and the contribution to society slight. The danger, however, is that ambition may be killed, that the high hopes once held will never again be awakened. His advice to such young people is: "Prepare yourself for the vocation which you know will challenge all of your energies and center your ambitions and interests around one purpose. Once you have defined that purpose, devote yourself to achieving it."

The second problem relates to the "overproduction" of trained people. Without minimizing the seriousness of this situation, he gives the only wise counsel which is possible. "This narrowing of the field means that you must strive to be the very best person you can for the job you have in mind. There is still room for men and women who because of their personality or training or willingness to serve can make a place for themselves." This advice is realistic. We are in a competitive order. We do not like it. We are eager to build a society in which no success is purchased at the cost of another person. There should be good jobs for all. But, things being as they are, we must *deserve* success if we *expect* success.

But how shall they get the necessary education? It was said a generation ago that any boy determined to go through college could find a way. Colleges cited famous men who entered as freshmen with only thirty-five cents in their pockets and with a will to succeed. But during these twenty years tuitions in these same schools have advanced from a hundred dollars to three hundred. The cost of living has also increased, and the social life has become so important a part of the school experience that a prospective

student must be prepared to pay its cost or to be "out of things" so completely that he is considered something of a freak. There is still work to be done: furnaces to be fired, windows to be washed, tables to be served. But the remuneration for such labor remains about what it was a generation ago. It is no easy task to earn enough to pay the additional two hundred dollars for tuition at thirty or forty cents an hour. And in times of labor surplus it was natural that socially-minded householders should think that unemployed heads of families should have a prior claim upon them when lawns were to be cut, and so student jobs grew scarcer. The problem has been temporarily eased by federal assistance to students, but it is not likely that student aid can become a permanent responsibility of government. To be sure, there are state universities which are tuition free, but they seldom advise freshmen to enter if they possess only a hundred dollars. One of their most serious problems is that of curtailing enrollment; and financial inability is an automatic means of limitation.

In addition to these difficulties, ambitious young people find themselves saddled with the care of their parents. A host of middle-aged men have been discharged, and many of them will never again have a remunerative job. The dead line is moving lower and lower. It is often said that, unless a man has made a real place for himself at forty-five, he will never find one. This is too broad a generalization, but it clearly shows the trend of modern industrial life.

What, then, can one say to these young people who possess everything needed for a higher education ex-

cept money? Some of them cannot go to college. That is certain. They must be encouraged to secure something of an equivalent: night schools, extension courses, a planned program of reading and study, attendance at lectures and concerts. Their situation is not hopeless so far as cultural development is concerned, but they will, in many cases, be denied the opportunity of entering the vocation of their first choice. They should not give up their dream of college, however, unless it is absolutely necessary. There are good schools which will make every effort to help deserving students. The pastor or adult counselor should make contacts with the deans of such institutions and should lay the merits of his young friends before them. A common means of helping to finance such persons is through life insurance. A local business man may lend the required sum, the insurance policy would be drawn in his name, he would be fully protected and rewarded by a fair rate of interest, the young man could pay back after graduation, and then the policy would be released to his next of kin.

The temptation is particularly strong today for a young man to stop school before he is through if a good job appears on the horizon. Business, generally, places no premium on a college education. Many employers say that the university spoils young men. If that is true, it is because the student has not maintained his equilibrium. Or it may be that these employers have a conception of business in which the employee is to be a docile slave or an automaton. If business can succeed only through people who are uncultured and untrained, the self-respecting young person had better protect himself

from being ensnared in such an enterprise. There has always been an adolescent impatience to "get out into the world." Why wait three more years? The college program contributes little to his usefulness (the young man thinks); science and history are unnecessary luggage. He is mistaken. There are few things more needed in industry and government than historical perspective, the scientific attitude, and an understanding of economics and sociology. (The even greater need is Christian purpose.) In almost every case the student should be discouraged from quitting college. The exception is when he is not a *student,* when he is a drag upon the academic process. It should be said with strong conviction that those who expect to enter the professions should not do it by any short cut. They need all of the preparation which the schools provide—a sound basic cultural education, and a highly specialized graduate course.

Closely related to this desire to shorten one's years of training, and often accounting for it, is the desire to get married. We deal here with no superficial matter, no silly impulse, but a basic physiological and spiritual fact. Marriage is longer postponed with college people than it ought to be. Young men and women who love each other pay a heavy price for their education. In the long run, it is worth what it costs but it is hard for them to believe it in the years of intense physical vigor. Again, they must ask themselves what it is that they want to be and do. Have they a compelling ambition to make their maximum contribution to the building of a Christian world? Then they, like all true pioneers before them, have to make a sacrifice. After all, they will

not go far in any social endeavor if they ignore the necessity of giving up cherished desires for the common good, if they recklessly abandon the idea of self-control, for an undirected self-expression, if they do not accept the postponement of present satisfactions for future effectiveness. There will be so much more to "express" if they endure the rigors of deprivation out of devotion to a great social purpose.

A Right Perspective

These young people were born into an era of luxury. True, half of our population live below the line of comfort. But these too are moved by the desire to climb up into the area of physical abundance. For people of all classes automobiles are regarded as necessities, though they are that for comparatively few. Perhaps, we shall have to go through a period in which all of our values are deflated, except the spiritual. Be that as it may, this generation of young people thinks in terms of an era of abundance. They do not know much about the widespread scarcity which characterized most of the decades of America's history. They have adopted the idea that the world owes them a living, and we cannot deny that society must provide for the well-being of every least member of the human family. But they do not realize that their grandparents toiled and suffered and found deep satisfactions in a type of life that would seem to these young people a very drab existence. We are caught between two necessities: that of sharing more widely the comforts of material life, and of preventing the materialistic luxury-loving emphasis from assuming an ever larger place in our thinking and striving.

How, then, shall we proceed? We must help the younger generation to think of life as an opportunity for growth and service. It is essential that the advantages of education and of physical comfort shall be universally shared. But it must be made clear that character easily grows flabby when life becomes easier, that social usefulness does not depend upon prosperity. We must prove that we deserve the privileges we desire. We must be more concerned with the quality of life than with the quantitative aspects of living. Perhaps, our dreams need to be fashioned anew. There might, in a Christian social order, be no luxurious mansions, vacated more than half the year; there would be no hovels in company-owned mining towns. Without any unrealistic attempt at a common leveling of society, we would work to achieve a condition in which all have what they need and a little more, and in which none has the chance to corrupt himself and to debase others by possessing too much. Our first effort, then, should be to rid our minds of ambitions for luxury, to paint our pictures without any Easy Streets, and to exalt the dignity of work—useful work which demands the best of every person and which contributes to the welfare of all.

Then we must combat the cynicism and fatalism of disillusioned youth. When faith goes, all is lost. Do we believe in God? Is there a moral order in the universe? Then what *should* be *can* be. And we are the instruments of God in helping to achieve the new world. It is a part of our responsibility, as leaders, to revive faith in God, in man, in ideals, in democracy, in the significance of any useful vocation.

We shall avoid a hollow optimism. It is dishonest

to paint conditions rosier than they are. Christian theology has always recognized the terrific conflicts of life; God has been in eternal battle with the devil. We see now that we cannot be wholly satisfied with that figurative theological explanation, which refers everything to God and his Adversary. "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We must not give these young people any hope of easy accomplishment, any expectation that life will be a happy feast. They are equipping themselves for warfare, but for a war which must be fought with intelligent good will, free from vindictiveness and from the desire to luxuriate in spoils which may be wrested from the oppressors of an old order. Life will be easier for some, but it will be harder too for all. We must be prepared to work diligently, to endure privation and suffering. It is only so that God's eternal purpose can be accomplished.

And are there any rewards which we have a right to expect? The "respectable" Christian morality immediately answers in terms of material satisfactions, "To be sure, a person has a right to the fruits of his labor." Extreme academic idealism eschews all private possessions, insisting that property belongs to the State; no one should own anything in his own right. When the Pilgrims braved the stormy seas, in fragile ships, suffered untold deprivation on an unfriendly continent, did they not deserve the land they cultivated (even though they took it from the Indians)? When young pioneers crossed into the wastes of the West, reclaimed the fertile soil and planted a civilization there, did they not merit what-

ever financial gain might accrue? If one answers these questions in the affirmative, must he not also remember that the real success of these men is found in the orderly communities they established, in educational institutions built for future ages, in the democratic government they created? We do not honor ruthless adventurers, either of the early colonies or of "wild-west" days. The real pioneers wanted land. They worked hard to cultivate and hold it. They achieved, not comfort, but physical happiness. But they wanted more than land. They were builders, and not despoilers, of a New World. Their deeper satisfactions lay in the consciousness that they were pioneering, that unborn generations would enjoy the fruits of their labors.

Rewards? Yes, we have a right to material security. Everyone has that right. It is our Christian duty to work for it. My own comfort must not be won at the expense of others; it must come as I am helping to make it universally possible. The leader will find it one of his most difficult tasks to develop the idea of success that is not expressed in selfish material terms. But that is a central *Christian* contribution to be made. May not the time come, if Christian youth embark upon their vocations with Christian purpose, when the wealthy man may actually be regarded as a failure? At least the burden of proof would be upon him.

Supreme spiritual satisfactions come to the Christian who has chosen his vocation wisely. The first is the joy of pursuing a purpose which he knows is worthy, both in his vocation and his avocation. To have a share in contributing to the world's real progress, to know that one is doing work which has worth

in itself is to experience the certainty that one's life counts for something. The mother who makes a happy home for her family knows a reward which is seldom matched. The mechanic who takes pride in repairing a car so that it moves safely over crowded roads has the consciousness that he is of value to society. The scientist, seeking new knowledge which may help to cure dread diseases, has compensations beyond financial computation. A young person, starting out in life, following a contributive vocation in which he finds deep inner joy, no matter how monotonous the round of duties or how slight the salary may be, need have no doubts as to the significance of what he is doing.

In these recent times of economic collapse thousands of seemingly successful men have spent sleepless nights, pricked by conscience. The results of their unsocial policies are apparent in the broken homes of their neighbors. Those who trusted them can no longer have faith in them. But the public-school teacher, poorly paid and enduring long hours of tedious work, is comforted by the knowledge that boys growing into manhood gained their first appreciation of literature through her stimulating methods of interpreting Shakespeare and Ruskin, or developed their first inspiration to scientific research through her patient insistence that they see things through the microscope which were not at first apparent. One's life is projected into the lives of others if he does well the task which he has accepted as his own. Ideals and habits are contagious.

It is not only what we choose as a vocation that determines the rewards to be won. It is the spirit in which we work, the awareness of the value of what

we are doing in relation to the sum total of human experience. Doctor Calhoun again helps us at this point by asserting that there are six "ways in which men do work."[2]

First, there is the person who toils stolidly at his job, pleased when things go well, disgruntled when he faces difficulties. He has no clear sense of the importance of his work. He simply does not raise the question as to whether the world needs the best that he can give through his vocation.

Second, one may deceive himself into believing that he is more worth-while than he is. As illustrations of this, the writer smiles at real-estate agents who add to their self-importance by calling themselves "realtors," undertakers who give the impression of being more exalted because they are now "morticians," advertisers who often lose their self-respect by making preposterous claims in absurd language for a product which may either be useful or useless, reformers who have lost their balance and are sure that the fate of the world is wrapped up in their pet ideas. There is a difference between devotion to one's task and a false solemnity concerning its uniqueness.

Third, we find many who follow their personal interests with "an attitude of predatory cynicism." Such a person looks out upon the world, sees much injustice in it, and comes to the conclusion that life is a game to be played ruthlessly. "At best his occupation is for him an exacting sport, in which he carries on private combat against competitors, big and little, with profits and power to be won; at worst, a racket,

[2] *God and the Common Life,* by Robert L. Calhoun, pp. 85-90. Reprinted by permission of Charles Scribner's Sons, publishers.

in which he fleeces employers, fellow workmen, employees, or customers."

Fourth, there are millions of hopeless people who have no zest for what they are doing. They have been disappointed; they are beaten down by adversity. They have not risen above their defeats, and they go through life humiliated, callous, and inefficient. The social order is partly to blame. But had they used the inner powers which God has given them, they might well have come out of their sorrow stronger and more efficient.

Fifth, "whether his hand be clumsy or clever, the genuine workman's heart responds positively to his work; which becomes his unpretentious contribution toward making the world somehow more fit to live in. He takes pride in knowing his job, whether road-mending or garage work or preaching." Nothing less than this is worthy. A Christian, whether doing odd jobs after school hours or serving as a legislator, must work in this spirit.

Sixth, a few are "artists." When a person develops an intense love for his work, gives himself with complete devotion to it, is satisfied with nothing less than the very highest accomplishment, he deserves to be called an artist. "His artistry is not in his title nor his rank, but in his working and, deeper than that, in the dispositions from which his working springs." There come to him joys which cannot be described, rewards which endure through all the vicissitudes of life. To stimulate the desire to be an artist in one's vocation, which is selected because it makes a contribution toward the building of a Christian world, should be the purpose with which Christians approach the task of vocational counseling.

Principles to Guide the Counselor

The counselor must orient himself in the changing world. Naturally, his mind goes back to his own youth, the experiences of those days color his present view and tend to determine his advice to modern youth. This is as it should be. But the world has changed. Decisions cannot be made exactly as they were then. The youth of today face many of the same issues as their elders did twenty years ago, but there are new trends, new social facts which add to their difficulties. The leader must be conscious of these, and must speak with an understanding of them.

(1) He will try to secure data regarding the supply and demand in particular vocations. This may be done by consulting reliable members of these trades or professions in the community, by corresponding with the vocational bureaus of universities, and by reading articles and books available in the libraries.

(2) Although he may find the outlook discouraging in certain fields, he will remember that we shall always need farmers, mechanics, engineers, physicians. That is to say, he will not ignore the competition which exists in every area, but he will assure young people that there is always need of *better* workers in every vocation. He dare not glibly say that "there's room at the top for everyone willing to climb," but it is possible to assert that those who are more interested in serving than in climbing will find the need as great as ever.

(3) It is important to keep informed regarding government policies (state and federal). These change with the administrations and within a single

administration. Is the government sponsoring new types of work which will require more skilled people than are now available? Is it assisting worthy young people to secure an education?

(4) The leader will not assume responsibility for making the decisions which are properly those of the young people. He will present facts, point out alternatives, clarify the principles of Christianity, and leave the result in the hands of God and youth.

(5) He will lay great stress upon the fact that no less important than the specific vocational decision is the spirit in which a person enters upon any enterprise. The fidelity with which one studies, the thoroughness with which a committee assignment is carried out, the pride with which one does more than the minimum requirement—these prepare a young person for "artistry" in any lifework.

(6) These are hard times. The pioneers whom we honor lived in difficult days. They worked under trying conditions. Their eyes were on the future. They did not seek comfort, they had a view which reached beyond their own immediate good. Thus they laid foundations for a more glorious civilization. Our times are no harder than theirs. We too must be pioneers. To make our contribution toward the building of the kingdom of God—that is our task. The difficulties of the present hour will not deter us. They will only harden our determination. When the leader inspires his young friends to loyalty to a social cause, he will have given them faith in the face of futility and a motive which may carry them through all the harassing situations of future years.

IV

PERSONAL FITNESS AND PREPARATION

How numerous are the vocational misfits! Many of them are men and women of genuine ability who have been sidetracked from the line of greatest usefulness. Some chose their vocations accidentally; they may feel that they never actually made a selection, but were doomed to continue in the kind of work in which they began when simply "looking for a job." Others discovered, after having made a thoughtful decision, that they had made a mistake but found it difficult to start anew. We cannot prevent all errors of choice, particularly in an age when it is so hard to secure any kind of remunerative work. Moreover, the only way in which some people can know whether their ambition is a wise one is through a degree of experimentation. A surprisingly large per cent of the "successes" listed in *Who's Who in America* changed their vocation once or twice before finding the work for which they were best suited. But it is possible and necessary to reduce the number of mistakes. This can be done only if young people examine carefully their own qualifications before they embark upon their vocations.

Self-Analysis

The first question to ask the adolescent is, "What kind of work do you like most?" From childhood up, he has imagined himself in various situations. He has played store, conducted church services, made

all sorts of mechanical contraptions. Too much must not be deduced from these early games. But the boy who has continued to fashion mechanical devices and who studies every issue of *Popular Mechanics* has a "bent" which cannot be ignored. We err seriously, however, if we advise him to go to a school of technology without giving him an opportunity to test out other interests. He may have the makings of an imaginative writer or a dramatist. Parents, schoolteachers and church leaders should place every young person in as many different kinds of wholesome situations as possible, so that he may discover his likes and dislikes.

It is wrong for parents or adult counselors to insist that the boy should be a business man, even though he may have abilities along that line, if he dislikes the thought of such work. Many an unwise father has spoiled his son's life because he pressed his desire that the boy should follow "in the footsteps of his father and grandfather." It is proper to set before the adolescent some of the areas of service which the adult recommends; indeed, such suggestion is always a function of leadership. But recommendation should stop short of insistence.

It is not sufficient that a person like a particular kind of activity. A girl may enjoy dramatics. She reads the current movie magazines. She pictures herself a success in Hollywood. But she is capable of something much better than this. In such a case her attention may be called to the possibilities of the little-theater movement which may enlist her energies as she serves as a teacher in high school or college, or as she devotes herself to religious education.

No one should be encouraged to choose a partic-

ular lifework unless he feels certain that he likes it. But personal preference is not the only criterion.

It has already been hinted that a second question to raise with the young person is, "What do your best adult friends advise?" If the church leader is one of these trusted counselors, he should not rely too completely on his own judgment, which is doubtless the result of a limited observation. He may think that Max is just the kind of boy to go into the ministry (and certainly Christian adults should present the ministry as one of the great vocations). But he will need to compare his evaluation of Max's abilities and habits with that of his schoolteachers. How does the adult make up his mind about the qualifications of the boy? Max has ideas, expresses them readily, and is faithful at church. But is he studious, does he get along well with people, has he the knack of saying the right word in the right way at the right time? If not, he is not disqualified, but he must be impressed with the necessity of self-development in these deficient areas.

Is the adult sure of what is needed in the ministry? Character is a first requirement, but a surface piety may easily mislead the observer. And how do we judge whether a person possesses high character? That active boy who keeps the class in an uproar—is he automatically ruled out from full-time Christian leadership? A class of boys informed a visiting pastor that they had "got rid of three Sunday-school teachers." Was he entirely wrong when he said, "I'll venture that there are some of you boys who would make good ministers"?

A young man, thinking of his future, should be encouraged to talk with his parents, schoolteachers,

employers, and pastor. He may receive quite different advice from each. He may be more confused than ever. But from the composite judgment thus received, he may check his own preferences, be led to consider vocations not thought of before, and set to work on a process of self-development which will later lead him to a trustworthy decision.

The advice which his friends give will be determined, in part, by their appraisal of his aptitudes. They recognize some of them better than he does. But he is doubtless cognizant of abilities and disabilities which may not be apparent to them. The third question to suggest to the young person is, "What is it I am best fitted to do?" A girl may like books, but she may have such bad eyes that she dare not become a librarian. If one is to be a physician, what qualifications are necessary? The boy may be a student, may have a love for human beings, may have a scientific temper; but if he is physically weak, he must not think of a medical career *unless he embarks upon a plan to overcome his handicap.* Few adolescents have all of the aptitudes needed for any vocation. They must have enough of them to feel reasonably sure of themselves; they must also immediately begin to develop the other skills or qualities which are needed in their coveted vocations.

Many universities and colleges try to assist students in the selection of their vocations (and also in the choice of studies) through a system of personal guidance. This begins even before the young person is accepted for enrollment. He is sent a long blank which asks a variety of questions which concern his interests, background, and abilities. High-school principals, ministers, and other adult acquaintances

are consulted regarding his character, education, and aptitudes. In some schools, all prospective freshmen come on two days before the term opens to undergo a series of psychological (memory, knowledge, aptitude) tests, as well as to be examined by physicians. All of the information gained from these examinations is carefully filed, summarized, and sometimes scored according to a "correlation table." The department of vocational guidance (or some other faculty agency), watches the student as he progresses during his college course and gives him the benefit of such counsel as it has.

It will be of interest to church leaders to see how seriously some educators take this matter of individual appraisal. Stanford University has done pioneering work in this field, and its "Vocational Interest Blank" may be taken as an illustration. Students (in high school, church or college) may well fill out the six pages of this document, and the leaders may make use of the interpretations provided for them in supplementary publications named below. There are eight parts to this basic blank:

I. The first lists a hundred occupations. The student is asked to draw circles around those he likes, dislikes, and those to which he is indifferent.

II. A similar list of amusements is provided. It is clear that the kinds of avocations and the types of magazines which interest a person furnish real light upon the vocational bent of a person.

III. The third test provides a sampling of the school subjects which have appealed or have not appealed to the young person.

IV. The fourth list is that of "activities"—the kinds of things which one likes to do or does not

like to do. A most intriguing list is provided which ranges all the way from "handling horses" or "looking at shop windows" to "arguments" and "saving money."

V. In the fifth test the person must give his immediate reactions ("like," "dislike," "indifferent") to a variety of words or phrases. This indicates some of his prejudices, tastes, and emotional reactions. Such groups of words as the following are typical: "conservative people," "Negroes," "women cleverer than you are."

VI. There are four parts to this test. It contains very important elements; the religious leader who would guide the young person wisely will find here a real revelation of ideals and interests. In the first section, the student is asked to check three activities which he would enjoy most and three which he would enjoy least. The list includes such items as "operate the new machine," "sell the machine," "prepare advertising for the machine." The second section deals with "three most important factors affecting your work," also the three least important of the ten listed. Such items as the following are included: "salary received for the work," "freedom in working out one's own method of doing the work." The third section asks the student to check the three men out of ten named "you would most like to have been," also the three "you would least like to have been." The fourth section asks for a similar checking of positions one would like or not like to hold in a club or society.

VII. The seventh test lists a long series of activities or interests, in pairs. The student is asked, in each case, to indicate which of the two he would

like. The competent examiner thus is enabled to get a fair picture of what kinds of experiences are distasteful to the young man or woman. It is clear that if he has decided prejudices or dislikes, he is ruled out of certain occupations, unless he overcomes these or unless they are balanced by many other favorable factors.

VIII. The last test asks the young person to indicate the kind of person he is now. He is asked to check (positive or negative or uncertain) a long list of items which includes such diverse elements as "win friends easily," "loan money to acquaintances," and "worry considerably about mistakes."

The church leader who plans to use these tests should secure information regarding the method of scoring from Professor E. K. Strong, Jr., Stanford University, California. His offices (and several cooperating offices in other educational institutions) score them, for a nominal charge. (The blank for men can be scored for twenty-seven occupations at a cost of one dollar. The women's blank is scored for eighteen occupations for seventy-five cents.) At any rate, the literature of this department may well be studied by the local worker. The basic documents are the following (all available from Stanford University Press, Stanford University, California):

"Vocational Interest Blank" (10 cents for a single copy).

"Vocational Interest Blank for Women" (10 cents for a single copy).

"Manual for Vocational Interest Blank for Men."

"Manual for Vocational Interest Blank for Women."

"The Adjustment Inventory."

"Manual for the Adjustment Inventory."

All of the facts which these aptitude tests reveal deserve thoughtful consideration. But one must not take too seriously the dogmatism which sometimes follows when the blanks are filled out. Vocational guidance is not an exact science, and the judgment of school advisers must be regarded as just that—a personal judgment based upon limited information. It needs to be supplemented by the friendly opinion of one's spiritual adviser. And the young person still has the responsibility of making his own decision.

The leader will raise a fourth question: "Will this proposed lifework bring increasing satisfactions with the years, or will it pale with time?" In the imaginative period of youth, it may seem a great thing to be a "drummer," to be continually "on the road" selling merchandise. To travel, to meet all kinds of people, to convince prospective customers with a good sales talk—what fun this would be! But is this, after all, a true picture of what a satisfying middle life should be? Does not the boy dream also of a family and of a normal home life? Will not this business of trying to convince weary and harried business men, day after day, become a monotonous round of drudgery? Just what does such a job contribute to the sum total of human happiness, and does it insure a rich intellectual and spiritual experience for the person who is engaged in it? The higher satisfactions of life must not be ignored as one makes his decision in the impressionable years of youth.

The fifth question to put to the earnest young person is: "Can you 'take it'? Are you willing to pay

the price involved in your choice?" Every type of vocation has its rewards. It also makes heavy demands. Those who go into business with the thought of getting rich almost certainly realize their ambition at a cost in character. Those who gain great joy from farming, from living a normal life in the open, usually must forego many of the luxuries of life. Those who enter upon any lifework in the spirit of a true Christian, described in the preceding chapters, will have renounced the material rewards as the chief object of endeavor. The physician must work long hours with an uncertain income; the nurse performs one of humanity's highest services, but it is hard and often very disagreeable work. Youth must count the cost in advance. Will Christian youth sacrifice the highest values for material comfort? Will Christian youth, eager to perform significant work which contributes to human welfare, be willing to pay the price demanded of one who conceives of life as a stewardship?

The Social Factors

Enough has been said in the earlier pages of this book to make it clear that one's vocational decision is partly conditioned by the influences of environment and must be made in the light of social needs. Here several of these social factors may be briefly summarized.

The sixth question which the thoughtful young person dare not ignore is, "Does the world need more workers in this particular field?" The problem of supply and demand is insistently real. We are told that there are too many farmers, too many engineers, too many teachers, too many workers for almost every

vocation—in short, too many human beings. Young people may too easily conclude that there is no real future, no matter where they look. But there is still room for *better* workers everywhere. If one hesitates between law and the ministry, the question of supply and demand may be determinative. There are thousands of lawyers and of ministers unemployed. But the need in the ministry is probably greater, and the call for first-rate men in that profession is as urgent as it ever has been. And what about teachers? The graduate schools cannot find positions for large numbers of well-prepared young people. But we shall always need teachers, in greater numbers than before. Those persons who have a broad general culture, who have developed some special ability (such as dramatics), and whose personalities are their best recommendation will find a chance for life investment.

The Christian should have ever to the forefront of his consciousness the query, "What is it that humanity needs most?" The leader must call attention to the areas of great human need in our modern world. In the last two generations, some of our keenest young people have gone to the foreign mission fields because they believed that doctors were more needed there than here, that agricultural experts had a wider sphere of usefulness in Asia than in America. In the same spirit some young men in theological seminaries today have abandoned all thought of a great pulpit in a comfortable suburb and are planning to share their lives with the share-croppers of the South or the destitute multitudes in the congested areas of our large cities. The nation needs politicians—a new type whose loyalty is to God and humanity. We need

labor leaders—leaders who will combat the racketeers within their own ranks as well as among the capitalists. We need newspaper editors—intelligent and courageous, who will not become the phonographic records of selfish divisive minorities or majorities. Intelligent, courageous Christian character is the great requirement. Is it more needed in business or in the professions? The answer is that it must permeate both. But for Bob the decision must be specific. In the light of his abilities and preferences, in which of the two fields will he be able to make the more significant contribution? The adult counselor can be of great assistance in helping him to weigh the claims of each.

The seventh practical consideration relates itself to educational equipment. George may want to become a physician. But he cannot spend the long years required for college and graduate study. He is sensible enough to know that no short cut will do. Rather than be a poorly prepared physician he decides to be a teacher of science in high school, for which service he is able to prepare himself adequately. But does the fact that he is compelled to accept this second choice mean that he is to be frustrated? Certainly not. In this capacity he has a chance for continuous self-education. Every year may find him farther advanced, because he has read the latest books and has continued his laboratory experimentation. His interest in medicine need never wane. It may show itself in manifold ways: in sharing with a Scout troop some of the mysteries and skills of medical knowledge, in teaching his students far more than the dry bones of a required science, in inspiring key young people to enter the profession

of his first love. One's vocation is conditioned by the amount and type of education which one may obtain, but a seemingly frustrated vocational interest may continuously express itself in the avocational activities of adulthood. The experience and perspective of the adult friend can give assurance and courage to those youth who are distressed because they cannot follow the vocations of their first choice.

The ultimate question is that with which we began and to which we have returned so frequently, "What vocation will give this person the greatest opportunity to realize his Christian purpose: the fullest development of his own personality, and the Christian reconstruction of the social order?" After a young person has examined himself in the light of the questions raised in this chapter the range of possibility will be narrowed to a very small number of vocations. They may be teaching, business, and scientific research. Knowing himself and what others think of him, and understanding something of present-day social need, he will now decide (not necessarily immediately) where his talents may best be invested. And the wisdom of his choice will doubtless be attested by the experience of later years.

What Kind of Education?

The grade schools, the high schools and the colleges are concerned primarily with providing essential information, with developing the art and habit of discriminating thought, with whetting the appetite for larger knowledge, and with laying ethical foundations for life. Technical and business schools, and graduate and vocational departments of universities seek to equip students with special knowledge and

skill for their life occupations. In both instances education should have a social aim: one's life and one's vocation should contribute to the social welfare. Each man is his "brother's brother."

Few rules are free from exceptions, but leaders may confidently urge that a high-school education should be available for all. Some boys and girls must struggle with parents who insist that a high-school course is a waste of time and money. Others prefer to work, even though their parents would gladly supply a liberal allowance of pocket-money throughout the high-school course. The worth of these four years (or the three beyond junior high school) is not to be measured in financial terms. Boys and girls need this educational experience even more for the quality of *life* than they do for the earning of a *living*. Most of them will be pathetically ignorant adults if their formal education stops at the end of eight or nine years. To be sure, they will have many opportunities for self-education, but only a few will train themselves in the appreciation of literature, the fundamentals of science, and the processes of social change, unless they make a beginning in high school. How important that we shall develop an intelligent citizenry in these days of transition, in a time of dull conservatism and of naïve radicalism! The church leader must emphasize the importance of making the most of the high-school course.

Indeed, whoever possesses a spark of intellectual curiosity and can possibly see himself through the additional four years should be encouraged to go through college. It makes no difference whether he is to be merchant, farmer, or lawyer. All need the mental resource and discipline. For the purpose of a

college education is not narrowly vocational. Rather, it should develop the distinctive inner resources of each personality, that he may become an intelligent human being and a useful citizen.

Prospective engineers may matriculate in an institute of technology. While one cannot successfully argue against such a decision, it is proper to protest against enrollment in any professional school which does not include in its curriculum the fundamentals of a broad general culture. These engineers will be community leaders. How tragic if they, proficient within their narrow special fields, wield an unsocial public influence because they are ignorant—ignorant because they lack historical perspective, have little understanding of psychology and sociology, and have no experience in philosophical thinking. Few adolescents appreciate the worth of a cultural education; the leader must interpret it to them.

If the counselor has an opportunity to discuss the question of curriculum, what advice shall he give? Certainly, these young people should be shamed out of the common practice of electing snap courses. Shall they major in the department in which they do the best work? In so far as this represents their commanding interest, yes. But they should realize that one of the chief functions of education is to stimulate interest in important subjects at present unknown to the student, or even distasteful to him. Moreover, it is a mistake to do much specialization in high school, and it is unwise to limit the work of college studies to a narrow field. One must, of course, select a major while in college, but it should not be to the exclusion of other elements of a broad cultural education. If graduate work is contem-

plated, most of the specialization should be postponed until that time.

The products of graduate schools are often charged with understanding a great deal about some small segment of a minor subject, and very little about the whole field of human knowledge. This is inevitable under our present system, which requires original research upon some detail, in preparation for a master's or doctor's thesis. The student must guard against this overspecialization during his undergraduate years. He is most truly educated who has a continuing interest in literature, science, music, history, and sociology. The physician must be a specialist; but he is more than a physician—he is a human being and a citizen. As a physician he must know the whole field of medicine, and must do original research in some one department of medical science—even if he expects to be a general practitioner. In what terms shall the leader encourage the prospective physician to dream of his life, thirty years hence? Is it not the picture of a mentally alert adult, cultured, aware of the surging currents of modern life, appreciative of the finer things in art and literature; of a skilled physician, informed in every aspect of his professional work, and better equipped in some one phase of it than anyone else in the community; of a citizen, honored because of the quality of his inner life and also because of the wise influence which he exercises in social affairs?

In selecting a college, the high-school graduate is necessarily influenced by its location and by the comparative costs. It is too bad that finances must be so determinative. For there are other important questions to be asked, and the Christian leader must

call these to the attention of his young friends. What is the spiritual atmosphere of the campus? Is religion ignored? Is the influence of the faculty, of the fraternities and sororities, of the athletic program clearly on the side of secularism or of a dubious morality? Is the type of "religious influence" (emphasized in the catalog) obscurantist and formal, or does it show itself in an attempt to prepare students to meet the emergent problems of tomorrow in a spirit both Christian and scientific?

Is the faculty made up of "good men"? Are they brilliant? Are they scholars? Do they stimulate their students? Are they interested primarily in communicating their own dogmatisms? Do they delight in raising doubts without helping their students to find solid information by which these doubts may be intelligently resolved? Are they concerned as to what students think, but even more interested in helping them to learn how to think? It is sometimes difficult to learn the true answers to such questions. But by a process of questioning of alumni, ministers, students, and faculty leaders themselves the local leader can prepare himself to give reliable counsel to his high-school students.

Much is to be said in favor of the small college, provided it is as Christian as it is sometimes advertised to be, and if its faculty members are as helpful to individual students as the friends of the small school claim. The argument in favor of the large university is that there are great scholars in every department, that it compels the freshman to stand on his own feet and to measure up to a high academic standard. The adult counselor and his young people should study the merits of the two types of

schools in terms of the particular institutions which are under consideration.

Whatever the decision, it is the unique function of the home and Church to help fortify the prospective freshman against the dangers which assault him during the early days of his new-found freedom in this strange community of people of his own age. Unless the boy or girl leaves home with the fixed purpose to be Christian at all costs, he will make some mistakes which he may later regret—or which he should regret. If some young faculty member, self-important in his first job, sneers at all altruistic ideals, will the freshman be swept from his moorings, or will he subject such sophomoric chatter to the test of reason and experience? When real scholars uncover data which seem to deny previously held opinions, will the young man be ready to follow the truth without suffering the complete destruction of his central faith? When such issues arise, is he assured that he can turn to a wise friend back home who will neither blame nor laugh, but who will walk along with him in his quest for truth? The answer depends, in large part, upon the quality of the program of religious education in the local church.

When fraternities or sororities cross the path of these young men and women, how shall they answer? Perhaps, the chief warning which the counselor needs to issue is that Greek-letter societies shall be seen for what they are—a secondary phase of college life. Success in school does not depend upon "making" a fraternity. If the new student is ignored by these organizations, let him ignore them. That is to say, let him not waste an anxious moment over them. Let him treat individual fraternity men as he treats

"barbs"—as friends. Nothing serious is lost by remaining an outsider. There is less dissipation among "barbs" than among "Greeks"; many of the most worth-while leaders in every college in every student generation are nonfraternity and nonsorority people. The home church must help the high-school seniors to look at common situations into which college freshmen are plunged.

If he is "rushed" what shall he do? First, let him be his best self. If he feels out of place among those whose standards are lower, he may as well recognize that the first night. If he finds that he has much in common with a particular group—if they seem to have both character and sense—he may let matters take their natural course. If he is "bid," let him think the matter through unemotionally. His answer should be given deliberately, not in an atmosphere of high pressure insistence. Let him understand that these are the men with whom he must live (if he joins), and that their ideals and characters are the matters of greatest moment. Let him not be deluded by tall talk about "brothers all over the world," "one of the oldest in the United States," "Judge So-and-so and Senators This-and-That are fraters." These twenty men at Siwash in this particular year are the chief factor to be considered. Greek-letter organizations have "brought out" many a shrinking freshman; they have helped him to be what he would not have been alone. They have corrupted many students, and have lowered the standards of hosts of others. If the adult counselor does not feel competent to speak authoritatively on these subjects, let him consult the pastor. Together they may be able to discover some local alumnus who

will picture fraternities honestly and in their true perspective.

The adult counselor needs to realize that this good "church boy" may easily take a four-year vacation from church (and even from religion) although he may have no such intention when he leaves home. He will never need the influence of religious friends more than during these college days. If he can be helped to see how the tide will be against church attendance, if he can be advised to plan a method of work and a schedule of activities which will not allow religion and worship to become "extras," he will enter upon college life with equipment of primary value. It is also part of the Church's responsibility to write to the pastor in the university community, and to tell him enough about the new student so that a wise and helpful contact can be made during the first crucial days.

V

THE WORLD'S WORK

"VOCATIONAL guidance is an art rather than a science. Almost every case demands a careful weighing of conflicting considerations and the formulation of a balanced judgment which cannot be arrived at by a simple process of logic or by the application of any rigid, mechanical technique."[1] "There is no one vocational niche into which the individual will fit better than into some other niches. Most people, so far as ability is concerned, are capable of doing a wide variety of things equally well, and with regard to abilities required, so far as we now have any means of knowing, wide ranges of occupations demand similar combinations of ability."[2]

It would not be possible, therefore, to provide an aptitude test which would reveal exactly what a person should do, vocationally. Such sketchy suggestions as are included in Chapter IV should offer some help to the counselor. His intelligence and imagination must guide him beyond that. He must aid his young friends in learning how to make decisions in the day-by-day experiences of life, to evaluate the various types of occupational service, to develop habits essential for usefulness and success, to face disappointments and hardships with fortitude and faith, and to undertake his first job with resolution and yet

[1] Angus Macrae, *Talents and Temperaments,* p. 158. Reprinted by permission of the publishers, D. Appleton-Century Co.

[2] Rex B. Cunliffe, *Trends in Vocational Guidance,* p. 10. Rutgers University.

with an intelligent tentativeness. This is basic preparation for life and for a lifework.

Just how does a young person begin to select among possible vocations? When he makes a conscious choice, he approaches the possibilities in one or two ways. He may have an ambition to find his place at some specific vocational level—in some *general* area of occupations. For example, he may choose to serve in a profession.

The large number of types of work cannot be accurately classified within any set of categories. But it will help some young people to begin to locate themselves if they study such a general classification as that of Professor John M. Brewer:[3]

1. The professions which require unusual abilities or a great degree of preparation.
   a. The scientific or mechanical (e. g., physicians and engineers).
   b. The clerical (e. g., accountants and auditors).
   c. The competitive (e. g., lawyers and reporters).
   d. The humane (e. g., teachers and ministers).
2. Competitive business (e. g., salesmen).
3. The clerical occupations (e. g., postmen and stenographers).
4. Skilled handwork (e. g., farmers, homemakers and tailors).
5. Semi-skilled work (e. g., factory operatives and miners).
6. Laborers and helpers (e. g., road workers and farm laborers).

It is probable, however, that most young people are first attracted by some *specific* vocation rather than by a general area of service. The leader, there-

[3] Adapted by John M. Brewer, from his book, *Occupations.* Ginn and Company, 1936. Reprinted by permission.

fore, will do well to present the possibilities in specific fields in terms of the outlines provided in that section of Doctor Brewer's book which deals with "Some Important Kinds of Work." A dozen types of work are discussed under six units which divide occupations into the following classifications: commercial vocations; homemaking occupations; farming, forestry, fishing, mining and manufacturing; mechanical occupations; transportation and civil service; the professional callings.

In the present volume it is not possible to make a complete list of occupations or to discuss any in detail. The most that can be done is to provide a sampling of typical vocations. The comments made, in each case, are intended to aid the counselor as he weighs the degree of interest which a young person shows in any type of work, and as together they make further study of those occupations which attract the student. In the bibliography (page 135) are listed helpful books which treat of certain occupations. The librarian, the public-school, or Y. M. C. A. vocational counselor, and the state university bureau of vocational guidance will prove helpful in locating magazine articles and books which deal with other vocations.

The Dignity of Labor

The Trades, Crafts, and Industrial Labor. The great majority of adults have worked at "common tasks." Their contribution has been made with their hands, although many of these occupations require good judgment and a degree of intelligence. There is a feverish desire upon the part of sons of common workmen to join the white-collar classes, as though

they would thereby "step up in the world." No one should discourage a carpenter's son from becoming a scientist, if he has real abilities in that direction. But no contributive labor is "common"; it is not a nobler work to sit at a desk than to dig in a mine. We see how false our sense of values is when we remember the last time that our car stalled. We might still be standing by the roadside if some "common laborer" had not, with two or three simple movements, set us safely on our way. The adult counselor must help young people to understand the dignity of common toil.

Both the "common" and the skilled laborer work in a competitive market. Machines will not entirely displace them. But these new devices require new knowledge upon the part of the laborers of the future. Those who would succeed must keep their wits about them, must be adaptable enough to handle the new instruments which will be invented from time to time. The blacksmith of thirty years ago owns a garage today—or he is left without customers. "This is the day of the expert and the specialist; the man without adequate training is in a sorry plight. I see no prospect of organizing society so that there will be employment for any large number of unskilled workers. Perhaps this is an advance in the right direction. Machines demand the very qualities and abilities which distinguish man from all other animals. . . . Their use calls for intelligence rather than brute strength, for concentration and sustained attention, for pride in good workmanship, for an increased understanding of the consequences of actions."[4] It is important to help *every*

[4] Kirtley F. Mather, in *Advance,* December 1, 1935.

young person to develop the studious mind so that he may "catch on" to the new developments of every succeeding year. The unskilled labor of yesterday has become the skilled labor of today.

One of the handicaps in the craftsman's job is the uncertainty of steady employment. In this he shares the insecurity of dentist and lawyer and capitalist. When times are good, the carpenter works throughout the year and receives a generous income; when money is "tight," he loafs. The employee in an automobile factory receives a high daily wage, but in dull times his annual income is below the level of human need.

Labor unions have greatly improved the conditions under which men work, and have increased their financial rewards. The years just ahead will show progress toward steadier employment, through share-the-work legislation which will provide positions for more people on a shorter week basis. Likewise, social planning will seek to guarantee a minimum annual wage.

The prospective workman should be helped to see that he will have a real opportunity to express his social aspirations through the greater solidarity of labor. As the Christian laborer contemplates the rôle that he will play in economic readjustment, he should have a consciousness that it is not enough to seek gains for his own "class." These gains must not be won at the cost of the farmer or at too great expense to the consumer. He will need to resist the racketeers and thugs within his own group even as he opposes the racketeers and thugs who serve certain captains of industry.

Agriculture. There was a great exodus from the

farm during the last generation. In the "depression" following 1929, many a farm-born father took his family back to the land. But the rural regions could not support those already there. Exports have been seriously reduced; there is overproduction (or, rather an unplanned distribution, for there have been millions near starvation). Some fruitful and some unwise methods of assuring the farmer of enough income to pay his taxes and mortgage interest have recently been tried. A slight beginning has been made toward a "planned economy," whereby production and demand will be somewhat equalized. It is important that the leader furnish his group with the latest facts which show the trends in agriculture.

The farmer cannot be sure of large profits. But he may be certain that future government subsidies will not go to manufacturers alone. If a man can pay for his small farm, he will have such freedom and independence as few types of workers enjoy. Nature is not always kind. The work is hard but varied. It is productive and healthful, and the advantages of city life are now available through the automobile and radio and electricity. If the agriculturist can resist the lure of mortgaging himself beyond his ability to pay in years of drought and grasshoppers, if he is more concerned with the quality of life than with the possibility of becoming a land capitalist, he will find deep satisfactions in working the soil.

But he dare not go into agriculture unless he is determined to keep awake intellectually. It is not enough to raise grapes or cattle; they must be the kind of grapes and cattle which the market demands. If he is to keep out of "the red," he must use scientific methods of farming. The day of scoffing at the

state schools of agriculture is over. He must be as skillful in his work as the surgeon is in the hospital. He will have the great joy of experimentation, of being not merely a producer but of being a collaborator in the creation of things wholly new. If possible, the counselor should arrange to have a scientific farmer describe the modern processes in agriculture.

Office and Salesroom

Salesmanship. Some of the young people may already be working in stores. They wonder if they are engaged in worth-while work. The leader should help them see that an honest and intelligent salesman is a public servant. How often we must depend upon the judgment of a clerk! Few of us know the merits of different kinds of textiles, the real value of the shoes at which we look. A salesman may become an expert in furniture or hardware or meats or foodstuffs. If the clerk is honest, capable, gracious, and informed, he wins the gratitude of his customers. If he goes through the years with an awareness that he is one who serves even though he be among those "who only stand and wait," he dignifies his labor. His contribution registers with the employer who is sensitive to the reactions of satisfied buyers. If he is no timeserver—coming early and staying late when there is much to be done—he makes himself indispensable. The honorable distributor, no less than the producer, does his bit for the common weal.

As in all vocations, there are uncertainties and hardships in the field of salesmanship. The small business is being succeeded by chain stores and mammoth corporations under long-distance management. Under such circumstances the clerk becomes a cog in a great machine, often unappreciated and poorly

rewarded. When sales decline, the staff must be reduced and there are few heartaches in the sky-scraper office when the word goes out that so-and-so must be discharged. These persons are mere names; the general manager has not met them and knows little of their needs. The head of the small business would keep them employed even at loss to himself because they are his neighbors, and he would not permit their children to suffer. It would seem that this concentration of power in the hands of a few large corporations is due for public regulation. The movement of consumers' co-operatives is growing rapidly. If this succeeds, we shall return to a more neighborly basis of distribution, and the salesman will be freed from some of the uncertainties and injustices of the present day. The adult counselor may learn about the progress of these consumers' co-operatives from the Co-operative League of America, 167 West 12th Street, New York City.

The Office Worker. Our business and professional world requires a host of office workers who are no less important than the man who sits behind a mahogany desk and determines policies with an easy "yes" or "no." The leader will emphasize the fact that some of these men and women, whose names never appear on letterheads, are trusted with deep secrets. If the "big boss" is the brains of the organization, these unheralded employees are the hands. And more completely than the manager or president realizes, he is utterly dependent upon them. Some respected industrial leader may be invited to speak confidentially about the importance which he attaches to those who serve in seemingly humble positions.

But is it not a monotonous grind to go through the daily routine of checking accounts, taking dictation, and sitting at the telephone exchange? It may be so, if the worker allows himself to become an automaton. But if he feels himself a part of a social organism—if the business is "our business" instead of "their business," there are plenty of thrills in the daily round. And the stolid employer is not as unappreciative as he may seem. He may not often show his gratitude, but he will confess to his neighbors that "when my secretary's gone my brains are missing." Just as the husband, who may let weeks pass without complimenting his wife, will swell with pride when a guest takes a second helping of everything at dinner, so an employer is proud when a visitor notes the orderliness of the office and the thoughtful fidelity of one who serves in a subordinate capacity.

Those employed at books and files and desks must not allow themselves to become mechanical time-servers. Are there not new and better ways of doing things? Are there not wants of the "boss" which may be anticipated? The stenographer or secretary should aspire to be something more than a human dictaphone. The same pride which goes into the making of a home may show itself in the attractiveness of an office. Promptness, accuracy, graciousness, dependability, integrity, resourcefulness, co-operation—these are necessary traits for one who would make a success of life in an office. The adult counselor must point out the importance of doing well whatever the young person's present work is.

Entrepreneurs

Ownership. Almost every salesman dreams of

having a business of his own. There is an almost universal desire to be independent, to employ others rather than to be employed. This is a legitimate human desire. Unfortunately, our competitive system so warps this ambition that many owners not only want to possess a business of their own but also seek to outwit their neighbors so as to monopolize the field. But there are business men who have managed their industries in the spirit of real religion. To give more than a dollar's worth for every dollar received, to manufacture an article which sells itself by its sheer quality, to maintain a relationship of partnership with all who make and sell the products of the firm—is there any more practical expression of personal character than this? With all of the hue and cry against corruption in business today one may easily get the impression that decency is impossible in the market place. Let a young man be assured that if he enters upon business determined to serve rather than to get, he will find a satisfaction which dollars cannot measure and which mere bigness can never produce.

For a person of uncertain ethical principles and weak character it is a dangerous thing to come into possession of a business. The love of the game—the game played simply for scores—may so get into the blood that the last vestige of sportsmanship is lost. The leader must emphasize this fact with convincing illustrations from contemporary life.

Is it possible for a business man to follow the Golden Rule? There have been conspicuous examples of men who have done it, and with financial profit too. But let no one be advised to enter upon a business career unless he has first decided to be true

to the purposes of Christ, cost what it may. It will not do, as some think, to make your million first, and to begin to practice religion when that goal has been reached. True, Carnegie and Rockefeller have given a good account of themselves after their fortunes were accumulated. But they are the rare exceptions. The public press is full of evidence, uncovered in Congressional investigations, that financial success tends to paralyze the conscience. Let the counselor point out that few men will be essentially better in their fifties than they are in their twenties. And the workers in the steel mills of forty years ago do not profit from the belated benefactions of Andrew Carnegie. Their children never had a fair chance in life because the fathers were denied a living income by the steel magnate whose ambition was to be the acknowledged master. Philanthropy does not atone for earlier injustices.

Management. One becomes a manager by one of several routes. He may start in at the bottom, and climb rung by rung by faithful service. Or, he may train himself in a school of business administration, and begin somewhere nearer the top. Or, he may inherit his position much as the prince does his kingship. It is important for the counselor to insist that if the prospective manager is to succeed, he must be trained. This training may be secured, in part, in the graduate schools. But if he is to get along with people (and the human aspect is the most important phase of any business), he must prepare himself in the home and school, on the playground and in subordinate positions of service, for co-operation with his fellows. He has a heavy responsibility. He must not only know business as it was and is, but he must

be a student of current events with the ability to predict the changes of the future.

The manager or foreman has an enviable place in society. The community respects him and looks to him for leadership (if he has character worthy of honor). He wields an unconscious influence over growing boys and girls. But he is also in a difficult position: he must please the owner or the board of directors, and he must get along with those whom he supervises. Will an impersonal "hard-boiled" attitude toward the workmen produce larger profits and win promotion for himself? It may seem so, but this is a shortsighted view. It may result in strikes. It will almost certainly provoke surliness and disloyalty. The only wise spirit is that of the co-operative venture, one which helps all workers to feel that this is "our business." Generous vacations, high wages, a friendliness in contacts—these are Christian policies. Indeed, the adult may well emphasize the fact that if business were to become truly Christian, there would be such a sharing of profits and losses that it would be essentially co-operative; no group would determine the destinies of others who are utterly dependent and who have at least the psychological status of serfs.

Banking. The religious leader should present banking as a major type of social stewardship. We do not live by bread alone but we must have bread. All must look ahead to old age. Few are willing to be dependent upon their children, and it is not a satisfactory condition to have millions dependent upon the government in their last years. Americans have been taught to put aside a part of their earnings for the rainy and chill days. These savings have

been entrusted to bankers who, thus, shoulder one of the heaviest of all social responsibilities. The welfare of millions of citizens has been given into their hands. With what joy an honorable and conservative banker must look back upon his life, when he realizes that he has been a wise steward of the savings committed to his care. Throughout the nation there are hundreds of men whose banks have withstood the recurring depressions, men who deserve the praise of their neighbors because these banks were considered public trusts instead of private businesses.

Unfortunately, bankers today are as unpopular as politicians. A large part of our population lost their savings in the financial crash. This was due, in some cases, to bad judgment and inadequate knowledge on the part of bankers. Some were downright dishonest. They played an economic roulette with money which did not belong to them.

No young person should be advised to go into banking unless he has character as solid as granite. The temptations are too great, the game runs away with the player. If he possesses character, let him understand the necessity of being a voracious student all of his life—aware of the economic history of our nation and of Europe, neither bound by the restricted knowledge of the past nor swept off his feet by the speculations of a new era of "prosperity." As soon as the banker is infected by the virus of quick expansion, wealth, and power, all is lost. But the scrupulous informed banker, interested solely in giving a good account of honest and intelligent stewardship, will deserve to be called blessed by his community.

Technological Pursuits

Engineering. With the rapid advance of applied science, the schools of technology have prospered. Students flocked to these institutions, thousands of them expecting "easy money," other thousands impelled by the scientific urge and the creative spirit. In these recent times of economic earthquakes great numbers of these graduates have had no jobs. Even before 1929, a large per cent of alumni of technological institutes found themselves ill fitted for work which demands originality and scientific application, and the ranks of brokers and bond salesmen were increased from this source. In the first years of the depression public works were at a standstill and industry could not expand. The engineers had a series of lean years. The adult counselor will make it clear that there is no absolute guaranty that future hosts who aspire to this vocation will have their hopes rewarded. And yet it is reasonable to expect that we shall have a period of significant technological development. The genuine creators, who also possess integrity and skill, will find engineering a rewarding and thrilling occupation. It will be a fruitful experience for the group if the leader can arrange to have several types of engineers describe the varied aspects of the work of this vocation which has developed in this age of scientific discovery and application.

What lies ahead in the construction of new roads, elevated highways in cities, bridges, and other public works? It seems certain that government and industry are only at the beginning of herculean undertakings. The civil engineer is indispensable.

So too in the further use of motive power of the machine. We cannot go back to the hand-workman age. Machines will increasingly supplant men. If we do not readjust the hours of labor and provide new types of constructive work for those displaced by mechanical devices, we shall have revolution. This social readjustment must be made. This is the task of political and social planners. Meanwhile the mechanical engineer will have an unlimited opportunity to express himself through productive inventions.

We have just begun to harness electricity in the service of home and factory. The electrical engineers may look to the future with confidence.

Industry and government both recognize the necessity of research. Great corporations and federal bureaus rely upon the patient labors of chemical engineers. There is no danger that their usefulness will soon end.

Here, as everywhere, character and intelligence are essentials. When a man builds a bridge, does he recognize what a tremendous social responsibility is upon him? When he makes a discovery in the laboratory, will he sell it for selfish gain to one who will use it as an instrument of destruction?

Arts and Sciences

Music, Art. The artist has never been regarded as a money-seeker. Proverbially, he has lived in garrets and eaten dry crusts. Like the minister, his joy has been in devotion to his ideal. It is true today that not much hope of reward—financial or in fame—can be held out to him. Canned music, furnished by a few and broadcast to the nation, has not

helped the struggling local artist. The pipe organ fairly dances in long-distance syncopation. Yet, the leader should point out that the little-theater movement is spreading, that local art exhibits multiply rapidly, that community music festivals are on the increase. One, perhaps, does not need to say to the artist, "Don't give up." He has the artistic impulse and he will give expression to it. But how much we need to encourage the multitude of those who are going into other pursuits to cultivate the artistic taste, to support every movement which makes for a wider appreciation of art, and to express their own genius as a leisure time activity.

Literature. An occasional poet can live from the income of his writings and lectures. But it is usually very difficult. But cannot one, who has a taste for it in high-school days, cultivate the Muse a little each day? The farmer, the stenographer, the chemist—all these may also be poets. Einstein, mathematician, is more a man because he is also a poet and prophet. The adult counselor will render real service if he encourages young people to pursue the practice of putting upon paper the creative ideas so characteristic of idealistic and romantic youth.

Much the same may be said of him who aspires to write stories or plays. It may become an enjoyable pastime with the possibility that it will some day be a full-time occupation. In school, young people compose excellent bits of literature, but writing is a minor part of their life. They find the material for what they write at home, on the football field, in their Saturday clerking in the store.

It would seem that a natural introduction to a literary career is through journalism, and so it may

be. If a journalist is invited to share his experiences with the group, he will probably say that the cub reporter is sure to be disappointed when he hands in his first news story. The city editor will cut out most of his finest paragraphs, will reduce it to a bare account of the main facts, or to an exaggeration of secondary events which have news value. As in every other vocation, the journalist must keep his high ambition alive. Many of our best writers have won public acclaim through a long newspaper apprenticeship—because of it or in spite of it. And how we need conscientious reporters and editors, who consider themselves public servants—men and women who will not sell their souls to majority or minority pressure groups, journalists with as high a sense of honor as we expect of the minister!

The Sciences. There are three ways in which the spirit of experimentation may be nurtured. One is through the teaching of science. The laboratory of the high-school teacher becomes something more than a place where students have to go through their required "course of sprouts." Or, the graduate of a college may find his vocation in industrial or government research. Failing either of these, he may fit up a laboratory of his own, in the basement or in a spare garage. The scientific urge, like the artistic impulse, refuses to be quenched. But some young people will need to be shown where it may express itself in vocational or avocational life.

Those interested in scientific pursuits should be referred to Paul de Kruif's *Microbe Hunters,* a book which makes thrilling reading. It recounts the patient efforts which resulted in the discovery of the causes of dread diseases and in cures for some of

them. Two recent books (*The Next Hundred Years,* by C. C. Furnas, and *Unsolved Problems of Science,* by A. W. Haslett) outline some of the fields of scientific research still to be successfully explored. Certain sections of these volumes may be presented to the group as a stimulus to those who possess the spirit of research.

The Law

Law grows more complex with the annual addition of hundreds of new statutes and interpretations and the fast-changing social conditions within the nation. The profession is highly diversified. There is the general attorney who accepts all types of cases which involve disputes between persons, or claims against corporations and governments. There are specialized areas of practice, such as patent lawyers, criminal lawyers, corporation lawyers, etc. Most leaders of the bar would doubtless advise the budding barrister to build a good solid foundation, to become well versed in the whole range of law, and then to select some phase of it as the field of his professional service. Interested young people should be put in touch with attorneys of experience who are true to the highest ethical standards.

It is said that there is one lawyer to every seven hundred of our population. That would seem to be too many. Few of our citizens need an attorney more than a dozen times during their lives. One result is that disappointed men become shysters, develop into "ambulance chasers," try to impose their services upon people who do not want them. Another consequence is that poor lawyers become worse politicians. There is no sound reason why

such a large proportion of our public officials should be lawyers; farmers and doctors and housewives belong in legislatures and administrative positions too. But the law seems to be a natural stepping-stone to politics. The lawyer members of legislatures should not be recruited from the unsuccessful group or from that part of the profession which has achieved publicity through the service of "big business" or of political bosses or because of their successful defense of persons indicted for crime. It is entirely legitimate to encourage the young person's hankering for politics, and to advise him to make the legal profession his entrance to it. But the prospective politician must build well the muscles of his soul while young, else he will be numbered among that sorry host who betray their country for the plaudits or the dollars of a selfish minority. Many of the unlisted "public enemies" hold positions of power in city and state governments. On the other hand, the legal counselor who gives sound advice to widows, the poor, and the distressed, and who thinks of his ministry in terms similar to that of the physician or clergyman, is one of the company of community servants whose names will long be held in high respect. The same may be said of those prophetic souls in city, state, and national governments who battle always for human rights against entrenched evils. No less to be honored are those perennially "unsuccessful" lawyers, repeatedly defeated in elections, who constitute the vanguard of persistent minorities who battle for justice and decency in government. The church leader must help young people to see the nobility of struggling for forlorn causes.

The lawyer must be highly educated; he should

win approval for what he knows and what he is. He should be socially minded, no money worshiper, eager for truth and justice and unwilling to win a victory by foul means. Those who do not possess such purposes should not be encouraged to go to law school. It would be a disservice to the nation to increase the supply of second-rate or unscrupulous lawyers.

Community Service

Teaching. The Church can make no greater contribution to society than through the Christian nurture of young people who will become teachers in the schools. Children and youth spend a greater amount of time in the schools than they do in their homes (excepting sleeping hours). They are more influenced than they admit or know by the attitudes of their teachers. To provide the growing generation with a fund of basic knowledge, to help these plastic youth to learn how to think, to draw out their native abilities, to show them the meaning of freedom and discipline through the social experience of the classroom—this is a service which ranks high in the list of human achievements. Moreover, these public servants teach some kind of religion, even though the Bible is not read and Jesus is not included as one of the historical characters to be studied. Religion is often caught, though not formally taught, in the public schools.

The Christian counselor should help prospective pedagogues to think of teaching in larger terms than those of earning a living. The teaching profession is a chance for continuous growth. The instructor should visualize his pupils as the citizens of tomor-

row. He must have a character which is worth transmitting to them. He should possess a general culture, he should have a consuming interest in his specialty, and be moved with the necessity of building a more humane civilization. If he has these, he will not be so much concerned whether he serves in Sauk Center or Chicago. Every day, anywhere, will be an opportunity to share a life—ideals, culture, character—with personalities-in-the-making, potential with social usefulness. Let the leader help his group to realize this fact by asking them to think of certain teachers who have taught much more than the subjects in the curriculum.

The Library. How significant it is that even small towns today have their public libraries! They are centers of light and learning. And the man or woman who selects the books and magazines to be purchased and who ingeniously tempts the public to read the best, is often the community's greatest educator. And yet a popular lecturer, who has written with assurance on vocations, says to the younger generation: "Don't consider the librarian's vocation!" He says the same of the ministry. The reason? The pay is as low as that of a common laborer! But it should be pointed out to these adolescents that the real rewards cannot be counted in material terms. The salaries are small, partly because the supply of librarians is at least as great as the demand, and also because the city fathers do not regard librarians and schoolteachers as deserving as much pay as political henchmen and vote-getters receive. But for continuous and keen satisfaction in keeping abreast with the current movements of life and in serving as a key leader in adolescent and adult education, the

librarian has an unparalleled position in the community. The town librarian would doubtless be glad to share some of her experiences with the church group.

Social Workers. The interest of many high-minded college seniors goes out to social service. Until recently not too much encouragement could be given them. Much of welfare work, in the past, has been on a voluntary or part-time basis. But the adult counselor can be more sanguine of the future. There are so many people in need of social assistance that governments dare not neglect them. Much of our altruistic effort will still be carried on through private philanthropies or through emergency associations. But the federal government, in the years of the depression, has inaugurated a policy which cannot be completely abandoned, a policy of ministering to the health, educational, vocational, and avocational needs of the millions who cannot or do not adequately care for themselves.

It is impossible to predict just what types of social service will be most needed during the next ten years, or how much of it will be carried on through voluntary agencies and how much will be a charge upon governments. But this much is certain: there will be more rather than less, it will be upon a scientific basis, and it will require an increasing number of wise and kindly spirits well trained in their respective fields. Visiting nurses care for the health of families and indirectly help to raise the living standards of sordid homes. Relief workers undertake the difficult task of providing material and psychological assistance to families in financial distress. Unemployment offices are not temporary institutions; the

need for skilled advisers will increase. The social-security legislation, inaugurated by the Roosevelt administration and already effective in some states, will necessitate the recruiting of a corps of trained administrators, investigators, and consultants. With the certainty of an increased amount of leisure time for those gainfully employed, there will arise the demand for supervised recreation on a community-wide basis. An almost unlimited range of social welfare activities awaits development. The leader is safe in predicting that this is an area in which pioneering remains to be done.

The counselor will do well to put his group in touch with local welfare agents. The young people may be invited to have some share in assisting such social workers. Some of them may thus be stimulated to choose this type of work. More important, however, will be the effect upon the total group; they will become aware of the sorry social situation of our time, will understand something of the public obligation toward the large minority of our population who live below the level of economic decency, and will be prepared to resist the propaganda of selfish citizens who insist that taxes shall not be spent for social "experiments." The departments of social service in private and state universities will provide literature outlining the courses open to prospective students and indicating something of the field of vocational opportunity.

Health Service

The Physician. Have we not all had reason to show our gratitude to a sympathetic and skillful physician or surgeon? And have we not had friends

whose lives were snuffed out because they were entrusted to incompetent hands in an hour of crisis? The leader will doubtless speak feelingly of the physician as one of the protectors of our civilization. The doctor must spend long, hard years in preparation for his ministry. His education is never ended. When he gives up his studious habits, he should cease to practice. He should be a kindly person, whose very presence radiates hopes and confidence. He should be paid well, and yet he must not be primarily concerned with wealth or comfort.

It should be strongly emphasized that unless a young man enters medicine with the consecration of a religious devotee he lacks a fundamental requirement. He must be willing to discipline himself, to keep himself free from bad habits. And he must early steel himself against the things he may hear and see at medical school, for the atmosphere of many of these professional institutions is not conducive to idealism.

The Nurse. The nurse shares in the high privilege of the physician. What has been said of him applies almost equally to her. In addition, she must endure long hours of pain, suffering with the patient. She must follow a tedious round of disagreeable duties which test her mettle. It is a primary field of Christian service.

Vocations Within the Church

The Ministry. The minister, despite comments to the contrary, is still one of the greatest influences in community life. Many a layman would follow the line of least resistance were it not for the ideals constantly preached from the pulpit. God would have

no reality for the great multitude did they not catch an occasional glimpse of him in the Sunday services of worship. To whom shall they pour out their souls in times of distress, from whom shall they seek impartial counsel, if not from their pastor? Who has such an opportunity of developing a program of ethical guidance, of recreational leadership, of social action for the younger generation as the minister? What voices speak as intelligently and courageously for a new social order as those of a growing company of preachers? It will be a revelation to many of these youth if the local pastor can be persuaded to tell them of the variety of tasks in his weekly schedule, and if he will describe some of the crucial situations in which he has been privileged to minister to human need.

The minister is a comparatively free person. He, if he is respected because of character and understanding, can proclaim what he believes to be the will of God even when his laymen disagree. He has a liberty that the schoolteacher does not usually enjoy. The program of the Church in the future will retain the essential elements from the past, but its outreach is unlimited.

Who is fit for the task? No one. But if one has a loyalty to the way of Jesus, is ready to give up secondary rewards, and is willing to live a life of study, service, and friendship, here is a place for the complete sharing of what one is and may become. The Church needs first-class intellects, a variety of talents, and dedicated personalities. The demand is not for *more* ministers so much as it is for more ministers of *ability and character.*

The minimum requirement is a college education

and a theological seminary course. All of the years of the pastor's life must be a continuation of this educational beginning.

The Director of Religious Education. As the program of the Church widens, it becomes necessary to increase the paid staff. The director of religious education is the pastor's right-hand man or woman. The administration of church school, recreational, week-time activities is delegated to this leader. It calls for a variety of talents: ability to organize, to enlist others in voluntary service, to counsel with youth in developing an elastic program of activities, to direct recreation. A scholastic training about the equivalent of that of the minister is required.

A variant of the director of religious education is the pastor's assistant. She combines educational leadership with parish visiting and a certain amount of office work. It helps if she has enough stenographic experience to be able to assist the pastor in his correspondence. At the present time there is more demand for women in this combined service than for men as directors of religious education.

Missions. Missions is not something added to the church program; it is simply the Church at work in specific areas: congested sections of our cities, pioneer regions of America, throughout the world. The person who dedicates himself to full-time Christian service may work in a self-supporting church or in some so-called missionary field. In cities there is often need for such specialized service as a child hygiene expert can render. In Africa and Asia part of the church's task is to develop a program of scientific agriculture, to maintain schools and hospitals. Well-trained farmers, teachers, physicians, and nurses,

who have a loyalty to the kingdom of God, are in demand for these places of crucial responsibility. Young people interested in "full-time" Christian service should be put into communication with the denomination's Board of Education, the mission boards, and first-class theological seminaries.

Careers for Women

Many of the vocations in which men are employed are open also to women. There are others uniquely the province of women.[5] The man is no longer regarded as having special prerogatives; he is not now accepted as the sole bread-earner. The struggle for equality has been a long one. For many years it was thought unnecessary to provide a higher education for girls, and this point of view is still held by large numbers of parents who are willing to give their sons the best that schools offer. This is an absurdly unjust attitude. As persons, as workers, as wives of educated men, women need a college experience.

During the present century they have assumed larger responsibilities in industry and the professions. Their services are not confined to secretarial and office work. They compete for positions of management. It is an inevitable result of the new equality in education and government. The Great War hastened the process. When men were in camps or in France or in government employ, women took their places temporarily. They have not been dislodged from this new status, sometimes because they are very efficient, sometimes because owners can

[5] Filene, Catherine, Editor, *Careers for Women.* Houghton Mifflin Co., 1934.

secure them at lower salaries. Indeed, the widespread employment of women has been one of the minor contributing causes of the economic insecurity among men.

The leader will need to discuss, with discriminating objectivity, this whole question of the place of women in vocational life. Have they as much right as men to jobs? How shall we determine whether they have this right—is it merely a question of academic ethics or political equality, is it wholly a matter of the individual's right to self-development, or must one consider the effect upon all of society? Is there one "right" for unmarried women and another for the married? How shall we determine whether a married woman shall have a career in addition to homemaking? Can she be a good homemaker if she works in the office all day? Are the old ideas of the home passing, and is it as essential as it once was that the woman shall care for the home, bear children, and give them her personal attention? Does every married woman take away a job that, in this continued period of heavy unemployment, belongs to someone else? Some women continue to work because they are greatly interested in the occupation. Others do it to supplement their husband's income; they can thus have a car of their own, Oriental rugs, expensive fur coats which they could not otherwise acquire. Is this sufficient reason for continuing to work after marriage? Would they really be happier, with less, if they spent their major efforts in building a home?

Apart from the answers to these difficult questions, there is the other basic emphasis on the home as a career. Only a fraction of girls have any desire to

continue in public employment after marriage. But they are not always sure that "just being a wife and mother" is as important as romance has pictured it. In a day when we are trying to be rational, we question all of the old values. Many good ideas are thrown out with the bad. These girls will need to be assured that while homemaking is not the only worthy career for women, and that although unmarried women are often of more value to society than they would have been as housewives, it still remains true that there is no more important career than that of sharing in the making of a home and of rearing a family of children.

VI

METHODS OF APPROACH

THE pastor is the key person in the Church's program of vocational guidance. He inspires spiritual motives, interprets them in terms of specific situations, assists in developing the program of religious education, helps train the teachers, counsels the counselors, and is the friendly adviser of the young people of his parish. He is not the only instrument of life-work guidance, but without his initiative and intelligent planning the local program will be weak or nonexistent.

His sermons are not shot into the air. More often than he knows they motivate the lives of youth. A boy, hearing the story of Albert Schweitzer, related as an illustration in a sermon, may never again be satisfied to dream of his future in terms of material success. Krueger or Insull, cited as an example of enslavement to a false ambition, may prove an effective deterrent to the young man who has started along the path which leads to spiritual failure and social catastrophe. Much of our influence is exercised by indirection. The sermon which breathes the joy of a life devoted to the service of God, which calls upon others to renounce the common pursuit of wealth or fame or power, may register a mighty decision in the mind of an adolescent listener. This purpose may be developed into a life program, if the sermon is only one phase of a comprehensive process of religious education, which includes a realistic

study of vocational possibilities and a series of service projects which provide spiritual satisfactions to those engaged in them.

It is not enough, however, to teach by indirection. It is not sufficient to hope that a Christian motivation for lifework decisions will be a natural consequence from an effective general preaching of the gospel. How does the minister select his sermon subjects? Does he rely wholly upon the chance of finding telling texts in his daily Bible reading? Does he allow himself to pursue his special hobbies, to preach the "social gospel" week after week or to unfold a philosophical exposition of theology for an age of science? Or does he also try to envision his congregation and then plan his sermons with these specific situations in mind? If he follows this course, he will speak directly upon the subject of "A Christian Life Purpose" at least once in every two- or three-year cycle, and he will recur to it with apt applications throughout the months. For there is nothing more basic than this matter of finding a Christian incentive for living, and all of our practical experiences relate themselves to this dominating motive. When the sermon deals with this fundamental issue of motive, it may be equally applicable to the perplexed adult who is suffering under severe social pressure and to the inexperienced youth who may have no true understanding of the terrific forces against which he will have to battle if he chooses the Christian way.

Sometimes it is best for the pastor to direct a sermon at the young people themselves, either in a regular Sunday "church service" which may be planned as a part of a Young People's Week or at some meeting when they are by themselves. It may

become part of the program of the church school for the minister to address the high-school department four times a year. Each of these occasions should be seized as an opportunity to make some specific impression, one of them having to do with the choice of a lifework. Or there may be similar occasions provided in the program of the young people's society. Or there may be an annual retreat or institute at which the pressing problems of youth are frankly faced. The important point is that, when such opportunities arise, the minister shall use them for purposes which seem to him to match the paramount needs of his young people. It is no time for the "making of a few remarks," for passing off a stock speech for which no preparation is needed, for jollying the young people, or for giving them a half hour of general "inspiration."

The minister is more than a preacher. He is also a pastor. And pastoral service in this day includes a variety of functions. It is more than calling, once a year, upon the paying members of the parish. The parish includes young people. Pastoral service to them must not be stereotyped or formal. Sometimes it needs to be little else than natural friendliness. At other times it must be a comradely facing of ignored, pent-up or publicly recognized problems. Here is the minister of a home missionary church who invites a little group of boys to his study, or out to the lake, several times a year for a heart-to-heart talk on Christian ambitions and life ideals. That church supplies more trained leaders for the Kingdom than its downtown neighbor with five times its membership. Another minister arranges an annual chat with the young people who are completing their junior year

in high school, the subject being that of lifework choice and further education. It results in solicited interviews in which each person's interests and needs may be thoughtfully considered. Again, a pastor asks the privilege of taking the regular church-school class of high-school pupils for a four-week period, during which time he talks with them out of his wide experience concerning the needs of the new day. And there is no more significant type of pastoral service than that which results from an accidental or planned "meeting up" with some boy—a walk into the woods or a ride through the country—during which time they may reveal to each other their secret ambitions. The matter of primary importance is that the pastor shall see the necessity of including lifework guidance in his total program; the second step is that of planning methods best suited to his local situation and consonant with his own abilities; the third requirement is that he shall be helpfully definite without being objectionably insistent.

The teacher and counselor share the responsibility with the pastor. In many of our graded curricula, lifework instruction is included as a four- to thirteen-week unit. The adult, preparing to teach such lessons, should regard this as no perfunctory part of her week-by-week stint. Need it be said that she must know her pupils as individuals, that she must be aware of their home backgrounds and acquainted with their individual hobbies and ambitions and capacities and needs? She will supplement her limited knowledge by wide reading. She may consult specialists in the community or invite them in to lead the discussion for several weeks. The counselor who advises a program committee which chooses the

subjects for a league or society will not be content with an annual topic on "Being Christian in My Lifework." Rather, he will suggest a series of related studies in which the young people will look behind the scenes of such vocations as interest them and by which they may consider the question of lifework in terms of Christian motive and social need.

A Christian's Life

There are at least three natural ways by which a group may investigate the issues involved in Christian decision for a lifework. The first begins with a study of the teachings of Jesus with the purpose of discovering his attitudes toward life and his expectations of those who would follow him. As his sayings are considered, they must be thought of in terms of present-day situations, both personal and social.

Such a project might be divided into five major divisions: Jesus' Idea of the Purpose of a Life; What It Means to Be a Christian; The Christian's Idea of Success; Choosing a Lifework in Terms of Christian Usefulness; Habits That Fit Us for Christian Service.

Such a program would send the young people and the leader to a thorough study of at least one of the first three Gospels. By advance assignment, and through class discussion, it would be possible to make a list of passages that have some direct application to the subject of life motive. Each of these would be examined, as for example:

Matthew 15. 14-16. Christians must provide leadership to the world in all fields of useful endeavor. What is it like to be a Christian in business? in law? in politics? Is it possible to follow Jesus as one works in such vocations? What change of practices would

be necessary? If it does not seem possible, what will the true Christian do?

Matthew 6. 19-26. Did Jesus mean this literally? Must any sane person try to make enough money to provide for reasonable comfort for his family? What is "reasonable comfort"? What happens when a young person starts out in life with the ambition to be rich? Can a person succeed who resolves to serve God rather than mammon? Can he be sure that "God will take care of" him? If one is to keep himself from being a slave to the love of money, what kinds of habits must he develop when he is young?

Matthew 25. 14-30. Did Jesus, in this parable, approve the practice of modern business, that of investing money or of speculating with the idea of getting ten-per-cent, or fifty-per-cent, or a hundred-per-cent interest on the investment? (Answer this in view of Jesus' own indifference to material comforts and in the light of all of the rest of his teachings.) Did he encourage people to get rich? How does it apply to the talents with which each of us is endowed? Are we developing or wasting them? What effect upon our future usefulness do our present school practices have?

In trying to find the answer to the question, "What It Means to Be Christian," such points as the following may be investigated:

What are some of the possible answers? Does it mean: believing certain doctrines; belonging to the church; being baptized; reading the Bible; attending church regularly? Are these important? Do they constitute a completely satisfactory answer? If not, what is lacking?

Note the tests that Jesus made: Matthew 9. 9; Luke

9. 57-62; John 14. 15-23; 15. 10-14. Being Christian consists in *following* Jesus, in *doing* the things which he taught and exemplified in his own character. Does this mean that we have to give up our own freedom, that we are under the necessity of doing "what he would have me do"? If so, just why should a modern young person agree to do that? Can we be sure of happiness if we follow Jesus? How can we know that his teachings will work? Is there any way of knowing except by trying them? Has any other way worked?

Just what would it mean to follow Jesus in a particular vocation, for example, in business? Suppose one starts out with the Golden Rule. What would it mean with reference to wages and profits, hours of labor, working conditions? Would it mean that an employee's welfare should come before profits? If one followed the injunction not to lay "up treasures on earth," would there be any millionaires? Note particularly such problems as the following which face the person who goes into business: the temptation to make money the great goal of life, the tendency of employers to feel that their own "rights" come before those of employees, the effort to get ahead of one's competitor by any method that will "succeed," the difficulty of being Christian when the organized forces of business—the "system"—are based on selfish motives and almost compel a person to conform to the practices of the "world." Just what is a young person who wants to be Christian in his lifework going to do as he realizes how hard it is to follow Jesus in business? Must he decide not to go into it? Will he enter business and decide to be as Christian as he can be? Will he determine to

change the practices of the business world so far as he is able? If he follows this last course, how will he need to prepare himself to undertake such a difficult task?

To what degree, in a world in which money is such a necessity, is it possible for a person to keep to his purpose of being completely unselfish? Place the emphasis on the *chief purpose* of life (from a Christian point of view). Consider these life motives: "to be the best that I can be," to help to "build a new world," to do the will of God, to follow Jesus, to be comfortable and happy, to get rich. Which one should be a Christian's guiding purpose? If he follows this purpose, what place will money have in his life?

Just now—at school, at home, at work—what is our chief purpose? Which of those named in the preceding paragraph represents what we are actually doing at the present time? If we have said that money and pleasure are not to be the chief objects of a Christian's life, are we consistent? If we followed our present course, would we improve business morality or would we simply carry on the present "each-man-for-himself" policy?

The leader will need to use many methods: true-and-false tests, the study of biography, the examination of common life-situations, the construction of a code of ethics for Christian young people who seek to be Christian in their vocations, the development of a method by which they actually attempt to curb their habits of extravagance and try to live on a basis of sharing and service rather than of comfort.

In thinking through the Christian's idea of success, the group may check the following list (adding

other points). This will, at least, give a realistic kick-off to the discussion.

A Person Is a Success When

1. He is on Easy Street, financially.
2. He has the confidence and respect of his neighbors.
3. He has a clear conscience.
4. He is a leader in the vocation which he has chosen.
5. He is independent of anybody else's domination.
6. He has a steady job and a moderate income.
7. He is able to spend his leisure time in the way he likes.
8. He has time and opportunity to study and think and to enjoy the friendship of his neighbors.
9. He is constantly growing—intellectually and spiritually.
10. He has a character which makes him a fit leader for the young people of the community.
11. He has a happy family life.
12. He is famous.
13. He is engaged in work which contributes to the well-being of others.
14. He is recognized as the "big shot" of the town.
15. He gets joy out of his daily work.
16. He has habits for which he does not need to apologize.
17. He lives a "gay life."

The discussion will doubtless develop the fact that some of these are necessary for real success; some are unimportant or trivial; others are impossible for a person who is successful from a Christian point of view.

Typical of life-situations which will help a group to understand the serious problems that a Christian faces in his business life is the following:[1]

I am employed by a contractor. This contractor is engaged on a public works job. His contract stipulates a certain amount of cement with each unit of mixture. I "O. K." the contractor's statements. I know that he has not put in the required amount of cement. What shall I do? If I do not O. K. the statements, I shall lose my job. My mother and younger brother and sister are dependent on me. It is not easy to get a job these days. What shall I do?

It is clear that when one proceeds with this first approach, that of understanding what it is to be Christian in one's vocation from the point of view of Jesus, he will cover a wide range of subjects. There is no one way to build such a unit of work. The leader will be alert to discover the points of most serious perplexity, to adapt his plans from week to week so as to follow the wisest sequence, and to drive the discussion ultimately to the issue of just how Christian these young people intend to be in the selection of their vocations.

A Christian Social Order

A second approach is through an examination of, "What a Christian World Would Be Like." In this project such major questions as the following would be studied: Home Life in a Christian Civilization, Business and Industrial Life in a Christian Social Order, The Place of Money in a Christian Society, How Far Have We Gone in Building a Christian World? How Can a Christian Help to Build a New

[1] From *Advance*, October 1, 1935. Reprinted by permission.

America Through His Vocation? In What Vocations Is There the Most Need for Christian Effort? What Vocation Will Enable Me to Make My Greatest Contribution to a Christian Society?

How, for example, would a leader proceed with his group as he asks, "How Can a Christian Help to Build a New America Through His Vocation?" The following outline merely indicates a method of surveying the possibilities:

What is the purpose of a job? Is it primarily to keep body and soul together? Is it to enable a person to express his talents? Is it to contribute something to the common welfare? Is it to "aid God in the fulfillment of his purpose for the world?" What difference does it make which attitude we take as we plan for our lifework?

Are there some jobs which are impossible for a Christian? If so, why? What would be some of the types of vocations in which a Christian could not participate? What about: selling liquor in a restaurant or store? becoming an officer in the navy? serving as a lawyer for a munitions company? Is a business man, of necessity, engaged in work which involves some unchristian practices? (For example, must he keep his prices down so that he will be able to meet the competition of other firms? If so, does that mean that he will pay lower wages than his employees really need?)

Should a young person refuse to take a job which involves him in unchristian practices, even if he is very much in need of work? Suppose he wants to get married; he has been unemployed, and a chance is given to work for a company which has made great profits out of war and which defied the government's

policy of neutrality in the Italian-Ethiopian war by insisting that it would sell its products to Italy unless absolutely prohibited by law, because this provided an "opportunity to make real profits for our stockholders"? If he took such a job, would he be helping to wage war? Is it impossible for a person to keep himself entirely free from guilt in social wrongdoing? Must he do everything possible to keep free from all entanglements of this sort?

Does a person who tries to do his best work, even though he has a humble job, make a contribution to the world's welfare? For example, does a plumber who is honest and skilled do as important a piece of work as the schoolteacher? Are there some tasks which are "important" and others that are not? How can this plumber, who sometimes looks enviously upon "white-collar workers," convince himself that his life is worthwhile? (What, for example, can he do with his time after working hours?) Would you agree with this statement?—"Every person who is giving an honest day's work for an honest day's pay, provided he is doing something which the world needs, is engaged in an important vocation."

Such a discussion should be guarded and guided at several points. Many young people, especially from the upper and middle economic levels, need to become *aware* of the social aspects of a vocational choice. They have not felt the pinch of poverty and are comparatively oblivious of the pressure and insecurity under which a large proportion of our population lives. Consequently, they do not understand how precarious their own future may be. Neither do they have a compelling sense of obligation to contribute to constructive social change. It is no easy

task to bring such persons to the point where they will choose their vocations in the perspective of human need. The schools have awakened some of them, but the major obligation rests upon the Church.

The leader will, therefore, try to impress them with the necessity and *urgency* of helping to build a social order which will improve the lot of all mankind. Some will have a blind faith that things will right themselves—

> "God's in his heaven—
> All's right with the world."

Others, desiring a more humane society, will yet have a sense of futility. What can one life contribute to the solution of such complex problems? Such youth need to understand that there is little hope unless enlightened adolescents make their choices in terms of the social good. They will be helped by a consciousness of the fact that many are making their decisions with the purpose to contribute to a fairer world order; in the united intention of this generation of Christian youth much can be accomplished. In fact, it is only through the consecrated intelligence of successive generations that the situation can be improved.

It is time too that Christian adults challenged young people to a loyalty to *Christian* motives. It is tragic that the Communists, who renounce religion, should be almost alone in showing a devotion to their cause which has an intensity usually associated with religion. There is no political panacea which promises universal relief from our misery. Nothing less than the cure offered by the purpose and method

of Jesus will suffice. We are called upon to be instruments of God in establishing the kingdom of God. Will these young people respond to that high vocational call?

The Direct Approach

If the group follows one of the two procedures outlined in the preceding pages, it will come ultimately to the specific phases of the lifework choice. The leader may, then, use such methods as are suggested below. If he begins with this direct approach, it will still be necessary for him to consider some of the items included in the two preceding sections of this chapter.

A natural way of beginning is to discover what occupations appeal to the members of his group. The counselor will also suggest certain other vocations which he thinks some of them may well consider. With these as a starting point a project may be developed which will include such elements as the following:

Basic talks on "Christian's Idea of Success," "How to Choose a Lifework." In some cases, it may be better for the young people to begin to discuss such subjects "from scratch," without an address by an adult. The theory which sets them to work to "explore" a situation or to "discover" the truth has much to commend it. The maximum of creativity and application is demanded of them. When they reach a decision which is their own, which is the result of their search instead of being a mere approval of what someone has told them, it has higher motivating power. But they do not always find the truth. They lack perspective and they may deduce false

conclusions from valid premises. In such a "creative process" the leader will need to interject (sparingly and tactfully) ideas and facts which have been overlooked. Most groups waste time in reaching down to fundamentals unless the ground has been prepared either by an intelligent introductory statement or by preliminary reading on the part of the young people themselves.

General discussion of interests, doubts, difficulties, and plans. In this free-for-all the leader must exercise restraint. It will not do to try to hurry them toward conclusions which he thinks are true ones. But if the process moves toward false decisions, because of inadequate information or fallacious reasoning or an unchristian point of view, he will seek to help them toward a true conclusion. The leader's function is not that of merely following wherever they may go. He must be a friendly guide.

Reports of reading, observation, and interviews. Members of the group whose minds incline toward certain vocations will doubtless be glad to read booklets which describe these occupations. Others will interview persons who have had experience in these fields of service. It may be advisable to prepare for these interviews by outlining a list of questions: What is the daily routine? Is the vocation overcrowded? What are the sacrifices one has to make? What are the deep satisfactions to be gained? What temptations does a person meet in his round of duties? Would this person choose the same vocation if he had a chance to live his life over? What specific advice would he give to a young person about to enter upon the same lifework? Reports of

such reading or conversations will provide the basis for profitable discussion.

Forums with community leaders as guests. The banker will doubtless be ready to tell of the joys and tribulations which he shares. The same will be true of farmers, merchants, nurses, teachers, foresters, engineers. In choosing persons for these forums, care must be taken to select those who are successful from the point of view of character. After a brief exposition of the occupation which the speaker represents, he may be asked to answer questions. It is sometimes wise to submit such queries to him in advance, so that he will be able to supply more detailed information than may be possible at a moment's notice.

Visits to the workshops. It is one thing to talk about a vocation in the church parlor, quite another to see the worker in action. Should a young man choose the law without seeing an attorney in a courtroom? Is it wise for a girl to decide to be a nurse unless she has visited a hospital to learn some of the monotonies and drudgeries as well as the keen satisfactions of the nurse's life? The church leader may arrange for interested young people to talk with a physician in his office, to go to a factory where the details of operation and management may be discussed realistically. Whether these visits are then reported in a general meeting is a matter of secondary importance. It may be even better for the pastor to discuss the matter in private conversation with those who made the trips of inspection.

Planned interviews with vocational specialists. In many communities, the schools or the Christian Associations employ staff members equipped to offer

sound advice regarding lifework choices. The Church must never ignore these community agencies which often render a type of service which the Church itself is not prepared to undertake. The pastor or the adult counselor may well seek a conference with such vocational experts, out of which may come a co-operative approach to lifework guidance. In the realm of motives, the religious leader will have his unique function.

A study of colleges and training schools. Alumni of the various institutions may be called upon for information. The catalogues of the schools may be compared. Pastors in these college communities may be asked to furnish facts regarding the spirit of the campus and the influence of the faculty. It would be a great gain if all of this could be supplemented by a visit to the institution. If the counselor can accompany interested young people, can arrange in advance for conversations with the dean and pastor of the local church, he will make the type of contribution which will not soon be forgotten and which will be of inestimable value to these young people both during college years and in later life.

A program of self-development. If this boy has made a decision for scientific research, what activities will help to equip him for his future work? If this girl is thinking of being a director of religious education, what service in the Church can be found for her now? Some will need to build up physical reserves; in friendly spirit, the church leader may suggest ways of achieving this result. Others have not learned the habit of concentration; simple techniques may be provided by which skill in this art may be developed. The prospective teacher, who

has a wide range of intellectual interests, may be limited because he has access to few magazines or good books. The pastor's or counselor's library may help to satisfy this hunger for an intellectual diet. The Church must avoid one of the errors of its past—that of thinking that its duty ends when ideals have been inspired. It must provide a technique by which the young person moves wisely from where he is to where he ought to go.

Personal Counseling

Much of the motivation for a life and for lifework choice comes through addresses and group discussion. A great deal of the groundwork in religious education is laid in classes and clubs and societies and informal group meetings. But these must be supplemented with a wisely planned program of personal guidance. The intimate needs and perplexities of youth are not usually disclosed even to a company of close friends. The adult leader may easily judge what some of these specific problems are from the trend which the public discussion takes. But if he is to be of maximum service, it is necessary that he seek an opportunity to face the facts in the privacy of a study or in the free atmosphere of an out-of-door conversation. Counseling has not been reduced to a genuine science, although certain general principles can be accepted as having scientific validity. It is an art in which few are adept by nature but in which most people can make progress. Let no one shrink from attempting this service. Friendliness, common sense, and a reasonable degree of social experience and information are the chief requirements. The leader who would succeed in

this area must be able to place himself in the other person's situation, must be wholly natural and unworried as to whether he is following the technique which another would recommend, must become so interested in the personality with whom he is dealing that he forgets to ask whether he is following the technical procedures about which he has read. His best preparation is that of thinking ahead to this meeting with his young friend. In this period of personal preparation for the interview he will clarify to himself the objectives he has in mind, will plan something of the trend of the conversation, and will try to guess some of the phases of the discussion which may upset his prearranged plan.

This is not the place for a detailed consideration of the method of personal guidance. A few very practical suggestions may, however, be made. It is recommended that leaders who care to give more thorough study to the subject of personal counseling read the book prepared for church workers, *Guiding Individual Growth,* by Roy A. Burkhart.[2]

How shall the interview be arranged? The leader must discover a time and place which will make the sharing of confidences easy. Sometimes, after a group discussion in which the young person has taken part, he may be very happy to remain and have a fireside chat with the pastor or counselor. Or, the leader may "meet up" with his young friend on the street and talk while he walks with him. This walk may head toward the lake or even to the study. If a definite opportunity is to be arranged by appointment, it is usually better for the counselor to invite the young person to come to see him at his

[2] The Abingdon Press.

office or home, where in quietness and privacy the interview may proceed. Young people are reserved or embarrassed when they think that their parents may be listening to the conversation.

The adult will do everything possible to put the young person completely at ease. If the appointment is at night, bright lights should be avoided. Let him have the most comfortable chair in the room. There should be no taint of professionalism in the attitude of the older person. If questionnaires or self-analysis sheets are to be used at all, they should be withheld until the close of the conversation. Then, they will come as the natural culmination of a process. A psychological barrier is usually raised if the counselor sits with pencil in hand, ready to jot down answers to questions. This is especially true if the young person has come on the invitation of the older one, if he has not sought the interview himself. Few of us enjoy sitting for a physical or mental or spiritual examination. This is not to be such an examination. It is to be a friendly chat.

The counselor will sometimes meet a stubborn mind. It may be mere timidity. It may be resentment that he has been brought here. In the latter case the thought of the young person is something like this: "What right has he to ask me to come to his office so that he can pry into my mind? I'm not going to confess to him." A friendly counselor may easily approach such an adolescent by saying (if it is true), "Jack, I've been interested in watching your development the last couple of years. You're such a good student that you ought to make a real mark for yourself in life." Or: "Bill, I've noticed that you seem to read almost everything new on the subject

of mechanics. Are you going on to college to get a good scientific education?" No one approach can be guaranteed to melt the ice or to allay the suspicious mind. But the best way is to meet the youth on the ground of his own interest.

Most young people are glad to know what others think of their future possibilities. The boy may never have thought of going into the ministry. The suggestion might ordinarily arouse a lusty guffaw. But if, in the course of the conversation, the pastor points out that society needs trained conscientious men of character in the leadership of church and community, that the boy's record up to the present suggests that he has the making of such a public leader, the young man's attitude may be quite the reverse of what it would have been before entering the room. He may disagree completely; he may be sure that the ministry is not what the pastor paints it to be and that he has neither the interest nor the qualities which would make it worth while for him to think about it seriously. Yet he will find himself returning to the suggestion after the interview is ended. The thought has been lodged in his mind. Of course the adult will not press the matter. He will not try to secure a snap decision. He will remember that the boy is present as his guest, that no advantage must be taken of him. For the time being, the purpose has been achieved if the wise judgment of the adult friend has been communicated to the young person.

An interview ought not to be long, unless the youth protracts it by his own choice. In such a case, it is too bad if the adult has to break it off and hasten to another appointment. It is always difficult

to know when and where the adult should recur to the subject again. One good method is to give the young person something to read, some book or outline to study.[3] When he returns it, there is a natural resumption of the conversation. Or, the leader may suggest that he would like to have the boy or girl think the matter over for three months. "Would you be willing to talk to me about the matter again at the end of that period?" Sometimes the adult will decide that it will be better for him to leave the matter where it is, and to trust that the initiative will come from the young person. This is another case in which one has to trust a sanctified common sense. He does not want to fail in doing his full duty. He has so much respect for his friend that he does not want to be guilty of an intruding insistence.

William Hazlitt once wrote a truth which the religious leader may appropriate to himself in his relationship with young people. Except for those accidental successes, which seem quite numerous, real progress is to be achieved through three steps. First, one must have a clear vision of the far distant peaks toward which a life is drawn. What are the high ambitions of Christian youth? What are their dreams of personal achievement and social accomplishment? Second, it is necessary to know the road over which one must travel in order to arrive. What training will be required? What obstacles must be overcome? What habits must be developed? Third, one must know where he is to plant his feet for the next five or ten steps. What influence will their

[3] For example, *Youth's Work in the New World,* by Otto T. Nall. Association Press.

present habits have upon their life careers? How, even now, should they go into training for the race in which they will be entered a few years hence? What spiritual resources must they develop in the days of youth if they are to make their full contribution toward the building of "A New World"? Goals, a planned process of attaining them, immediate steps of self-development and service—these are the three phases of the program of vocational guidance. And the motivating purpose is to be found in the way and will of Jesus.

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It is, therefore, recommended that the adult adviser watch the book reviews in such publications as the denominational press, *The International Journal of Religious Education,* and *The Christian Century.* He will also do well to confer with the school or community librarian, or to consult the *Cumulative Book Index* for recent publications in the field of vocations. (In this *Index* the volumes will be listed under such headings as "Vocational," "Occupations," "Education," "Engineering," etc.)

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